Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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# Supplication

Tune, "Melita" Methodist Hymnal 553

*Supplemented and adapted by* Arthur Hopkinson

Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea.

O God, who mad'st the boundless sky,
And reignest in the realms on high;
Whose hand doth hold in leash the storm,
And maketh lightnings to conform:
O hear us when we lift our prayer
For those in peril in the air.

O gracious God of love and power,
Our lov'd ones shield in danger's hour;
From inward sin and outward foe,
Protect them wheresoe'er they go:
Thus we commit them now to Thee.
Guard them: on land, in air, on sea.

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# One in a Million Me

*THE DIARY OF A DRAFTEE*

## 25. The Stretch Drive

Aviation Cadet Leonard LeSourd

Hicks Field, Texas
March 18, 1943

Dear Folks:

The road was rocky, the pitfalls many, but I managed to stagger across the finish line—weary, worn, but victorious. Never could one pass from the ridiculous to the sublime in a shorter time than I did this last week of my Primary training. First I'll backtrack a little and bring you up to date.

After my 40-hour check ride I started on acrobatics. My instructor would patiently go through the whole series—slow roll, snap roll, half roll, loop, and Immelman—and I would endeavor to follow suit. At first there was little comparison, but gradually I caught on.

The three types of rolls gave me the most trouble, primarily because I had difficulty keeping my feet on the rudder pedals when upside down. The slow roll and half roll both begin the same with a shallow dive to pick up speed. Then you pull the nose up and give it full stick with some rudder, either to the left or to the right. When upside down you push the stick forward to keep the nose up, close the throttle, then continue on around until you're right side up. That is the slow roll, while the half roll differs only in that, once upside down, you simply roll back the same way instead of completing the circle.

The most difficult maneuver to master perfectly is the snap roll, sometimes called a spin with nose on horizon. After picking up a little speed on a glide, the stick is pulled back to point the nose up, then either rudder is banged in hard. The plane will twist around violently, and to stop it evenly after one turn, you must come in with opposite rudder at the exact moment. The loop is comparatively simple to do, but the Immelman is another dinger. You start out as though to do a loop, but at the very top you half roll it out instead of completing the loop.

Once while upside down on a roll, my instructor's safety belt became unfastened and he had to do some furious scrambling to stay in the plane. It took quite a little practise before I could handle the controls while inverted, because the law of gravity works just the same as though you were hanging from a tree. One of the secrets is to keep the safety belt as tight as you can yet still have circulation.

About three days before my final check, I pulled a blunder that might well have washed me out then and there. It was the usual blustery March day, only more so. I had been given a solo ship and was taxiing blithely to the take-off position perpendicular to a very gusty wind. To keep the plane heading straight and to prevent it from ground-looping (spinning about on the wheels owing to wind pressure against the tail), I had to use a lot of left brake. When the plane in front of me stopped suddenly, I stopped even more abruptly. Before I could make any reaction, the tail raised up, the nose dipped down, and the propeller started to dig a tunnel in the ground. Wood splinters showered about like hail pellets, while all I could do was look on ruefully. The most embarrassing moments were those that followed. Since I had to stay in the plane until the maintenance truck pulled up with another propeller, all the instructors moving into take-off positions with their students used me as a bad example of how not to taxi.

After every forced landing or accident (no matter how slight), the cadet involved must report for a physical and psychological check-up at the dispensary. This provoked me all the more, but the reason behind this rule is sound. Some cadets are unfit for flying owing to nervousness after even the slightest mishap. When the doctor asked me how I felt, I told him I was quite disgusted with myself. Evidently this was the right answer, because I was flying solo again within an hour.

Ordinarily, a cadet is given a check ride the day after he damages a plane, but since I was due for a final check within several days, they decided to kill two birds, so to speak. I did feel some solace when another cadet pulled the same boner I did on the same morning and in exactly the same way. Needless to say, though, I practised my maneuvers tirelessly the next few days.

The same laconic lieutenant who rode with me on my 20-hour check and to whom I made my accident report was billed as my 60-hour check pilot. It didn't help my mental frame of m at all when I heard that my fellow peller buster-upper was washed out his final ride. I could practically the sharp edge of the ax on my n He told me to climb up to 3000 and chandelles and lazy eights. I c plied, and his silence seemed to s approval. Next I did a slow roll. came out on the button. My snap was also a bell-ringer, as were the roll, loop, and spin. I was in groove. When he pulled a simul forced landing on me, I picked o level field and planned my entr into it with meticulous care. In fa was almost too careful, because he me to relax. When we returne Hicks, his rather grudging word praise were the most musical sound heard in quite some time.

In addition to the strain of awai the final flying verdict, we all ran a barrage of final ground-school ex that left us wilted. These were day before yesterday. I had my check yesterday, while today I si had to put in two hours and nine utes of flying to give me an even s which is required before we can g Basic School. It was a real joy pleasure just to fly about leisurely a change and view the country This got boring after a while, so I through some acrobatics just to r sure I hadn't lost the knack.

The joy of those who came thr was somewhat dampened by abou more who were washed out on the stretch. One cadet had a lot close than I. On his final check ride he too close to a house on his forced ing, hence his check-ride o scratched him. The cadet had al turned in his equipment when h structor appeared with the news he was to get one more chance. next day he went up again and through with flying colors.

All in all, our class was hit har the washing machine. Out of cl 140 original cadets, only 87 wi around when we go to Basic, or 60 per cent. If you remember, I up a list of the 32 cadets in our bar at Pre-Flight as a representative g Two of these washed out at Pre-F and six went to another Pri School. Of the 24 who came he Hicks, there are now only 14 left. washed out of here, and one h appendicitis operation and dr back a class.

Most of us feel a little blue leaving Hicks. This lack of enthu for Basic is probably due to repo tering back from the class that pre

(Continued on page 430)

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+ THE INDEPENDENT METHODIST WEEKLY +

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# The Sacredness of Human Personality

BISHOP WILLIAM WALTER PEELE

[Sermon preached recently over the Columbia Broadcasting System's "Church of the Air"]

'here was held in Delaware, Ohio, March 8-12, a Con-ence on Christian Bases of World Order and the rrick Lectures for 1943. There were 250 leaders from thodism and the larger interdenominational fellow-p in attendance at this conference. Twelve lectures re delivered, and reports from twelve seminars were sented to the conference for discussion. At the con-sion of this conference some things stood out boldly, of which is the sacredness of human personality. ery man is of inherent worth as a child of God; pos-sed of an immortal soul, he is to be treated as a brother, ardless of his racial, social, intellectual, or ethical con-on. Emphasis was placed upon the fact that, in educa-nal institutions at home and missionary work abroad, ching about the democratic way of life is important; , unless these institutions are organized and admin-red democratically with the recognition of the equal rth of each human soul before God, they will not con-ute their part to a Christian and democratic way of . Strong human characters are essential to a better rld order.

Ve need today a Christian evaluation of man in terms his eternal relationships. With this in mind, let us see at Jesus has to say about the sacredness of human per-ality.

esus said, "Ye are of more value than many sparrows." ow much is a man better than a sheep?" When crit-ed for healing on the Sabbath day, Jesus called His ics to remember that they led their oxen to water on Sabbath and that if an ox was found in a pit it would pulled out even on the Sabbath day. Jesus is here say-: "Men are better than birds, men are better than ep, men are better than oxen." So spoke Jesus, because ny of the people of His day did not believe this. We e come on a day again when this truth which Jesus phasized should be shouted from the housetops—man personality is of supreme value. We can rebuild ctically everything war destroys except the human lives snuffed out, and the broken bodies of the wounded, and the shattered minds of those driven mad by the horrors of war. The dollar cost of war may be great—the cost in human personality is such that no estimate can be made of values destroyed, because human life is of such tran-scendent value that there is nothing else with which we can compare it, to give us any idea of the character of the loss. We must quit selling human life short. Man must either dominate the earth or be destroyed by it.

Many things have suffered a great deflation in recent years. Many of them have deserved this deflation, some have not. Among other things, there has been a great deflation of the importance and the value of the individ-ual life. We are increasingly set in a world of crowds, totals, aggregates, masses—these count more and more. There is a growing collective character of life in our world. There is the pressure of the collective mind. We are watching, in Germany and in Italy, one of the most complete denials of the worth of the individual in all his-tory. While we must not deify ourselves and believe we are sufficient unto ourselves and can get along without God, still we must view the sacredness of personality through the eyes of God.

Let us not forget that the individual is set inextricably in the very center of the Christian gospel. All through the gospel there is stressed the worth of the least person. Christianity stands historically for quality against quan-tity in life, and qualitative forces of life come from individ-uality. If these forces are to be preserved, there must be vigorous rethinking of the place of the individual in this age of crowds. The supreme valuation put upon a person by Jesus and His test of all institutions are clearly expressed in His words, "The sabbath was made for man, and not man for the sabbath." The acid test of any-thing is the contribution that it makes for the development of personality. This goes for our economic system, the state, every institution of our civilization. There were two important words in the philosophy of Jesus—person-

ality, brotherhood. He set Himself first to develop persons into the best possible and then to unite these persons into a brotherhood. Personality is our best capital. It is the medium of our best service. The sacredness of personality is shown in the following facts:

(1) God needs man in the revelation of Himself. In a consecrated man, God finds the fullest organ of speech, the truest expression of Himself. David was right when he said: "The heavens declare the glory of God; and the firmament showeth his handiwork." Jesus was right when He said: "Consider the lilies of the field." The poet expressed a truth when he declared that every bush is aflame with God, but if you would see the glory of God revealed in all its fulness you must see it as it is expressed in the life of an individual. God is a spirit, and the best medium for the expression of spiritual power is a consecrated personality. What the world needs today is not more power, but the proper medium for the power that already exists to find the proper expression. The progress that has been made in the realm of mechanical science has been made, not in the discovery of new power, but by the discovery of new ways of turning loose the power that already exists. The telephone does not create, it only uses. Neither does the radio create, nor the magnetic needle. They turn loose. When one discovers that the great forces of the universe are not physical but spiritual, and that the best conductors of these forces are human beings, one has made one of the great discoveries of life. God chooses to work and speak through people. The Word still becomes flesh. Truth still moves into humanity through living personality.

(2) The highest, the finest, and the mightiest power is spiritual excellency, not physical force. The true end of education is not to make experts in bread-winning or even in knowledge, but it is to develop men and women of spiritual and intellectual excellency. All things are under the feet of man, not because of his body, but because of his soul. Lordship is in the kingdom of truth. The final fact of human personality is the spirit; within this flesh a personality is being built, the abiding spirit within the transitory frame, the permanent soul within the material support, so that, when at last the scaffolding is taken down, the eternal thing for which it all was purposed shall remain. "Dust thou art, to dust returnest, was not spoken of the soul."

Tennyson writes:

> For tho' the Giant Ages heave the hill
> And break the shore, and evermore
> Make and break, and work their will;
> Tho' world on world in myriad myriads roll
> Round us, each with different powers,
> And other forms of life than ours,
> What know we greater than the soul?
> On God and Godlike men we build our trust.

Browning writes:

> Our birth is but a sleep and a forgetting;
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar:
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home.

(3) Man possesses the power of infinite growth; God is a living God, and as such loves life. If a parent rejoices in the growth of the child, how much more does God rejoice in the growth of His child! The power to grow is the single fact that invests one with eternal value, the quality that makes one fit for the kingdom of God. It was of tremendous concern to Jesus. He wanted to know what was the possibility of growth in the life of a person; therefore, He never measured any man at the point of beginning or at the moment of his greatest weakness. It is not how dull a person may be at this moment, it is how backward he may be, but, chiefly, has he in him the force of mental and spiritual life that will outgrow the limitations? The most fatal calamity that can overtake one is to be overtaken by an arrested growth. It matters little what may be the cause, the results are the same. A young man graduates from college with a bright record and high hopes. Suddenly he ceases to grow, he becomes the victim of arrested growth, and he falls out of the ranks of service and progress. This is too often the story of men. We should prize the power to grow, and fight diligently against the possibility of its loss, or even its slightest delay. All are called to be saints, and God never calls us to be something that He does not assist us to become.

(4) Man stands in the need of God. Christian salvation is more than a program of a good life. It is the energizing of the spirit, the empowering for realizing the good life, the opening of life to the power of God. The aspiration of the soul Godward is a great part of human life. Some people never look up. They never see stars; they miss much. Only men with stars in their hearts can see the planets of promise flashing in the firmament above. These are the men who lead us forward. The people who have meant the most to the world are the people who have discovered God. They have found some Bethlehem where divine ideals enter human life. Nothing can take the place of the upward lift. There must be the sense of childhood, the consciousness of divine life over us, with which we try to live in love, communion and obedience. It is when we realize that we are placed in this world to express the thought of God and to carry out the plan of God in making the world that life takes on new values and we begin to live and to see things from a new standpoint. One begins then to think of one's relation to one's fellow men, not simply from the standpoint of one's own impulsive affections, but as the seeing of one's soul for their souls, because they all belong to the great Father soul of God.

## "They Burned the Books"

[Frederick G. Melcher, in *Publishers' Weekly*]

The tenth anniversary of the Burning of the Books on May 10 will be observed throughout America. Not in Germany, we feel sure; for the Germans, if not ashamed of that infamous episode, are at least aware that their flagrant attack on the freedom of the press has helped to solidify the United Nations for victory.

We hope that this anniversary will be blazoned forth again to the public by every bookstore and library in the country. Those fires in Germany's public squares gave clear warning of what Germany meant to do if victorious; those flames burned something into the minds of liberty-loving peoples which will not soon be forgotten.

But those Germany book-burnings were not merely a symbolic holocaust built of unusable volumes; they were also the intentional destruction of vital literature of selected titles which the German leaders intended to eliminate from the reading of the nation and did. No one could be a good Nazi who was free to read Spinoza and Lessing and Heine. Those books must go! No

ne could love the goose-step who had free access to ne writings of Thomas Mann and Ernst Toller and tefan and Arnold Zweig—to the flames with them!

Twenty thousand volumes were on the Berlin pyre, ncluding among others the books of Upton Sinclair, Jack London, and Helen Keller. Dr. Goebbels told the ssembled students that "the fire signalized to the entire vorld that a new spirit had arisen." Five thousand volmes were in the flames at Breslau including "All Quiet n the Western Front." At Kiel, 2000 volumes, "pacist and erotic publications." At Frankfort, Chopin's Funeral March was played while students in full regalia tood at attention. At Munich, the books burned "for heir disintegrating influence" had been taken from the Jniversity Library.

All these books were burned "by those who represent nobler Germany," as Dr. Goebbels ventured to express t, for the Germany which was to wreck Austria, stifle Czechoslovakia, and enslave Poland. For the ten years ince the Book-Burning, book production in Germany as been cast into the iron mold of a state-directed indusry. What does a Leipzig imprint mean today? Nothing! Freedom of the press has been banished from the land of Luther. Five hundred years after Gutenberg, the German press is controlled by fanatics. On May 10 our counry will be reminded that there is still a free press, and hat the United Nations intend that there shall be a free ress around the world.

## EVERYDAY LIVING by JOSEPH FORT NEWTON

### "Magnet Bill"

One of our great automobile firms, a reader tells me, mploys on its staff a kindly old man, bent with age, who vanders about the plant all day, and does not seem to be loing anything very important.

Actually, his work is highly valuable; every day he aves the firm more than a dozen times his wages. All ay long he goes where he will about the workshops and oadways, his eyes almost always on the ground.

They call him "Magnet Bill," because the only tool he arries is a large magnet at the end of a long handle. His uty is to remove from the roadways every nail and bit f metal that might puncture a tire.

It is estimated that, without his work in removing danerous objects from the tracks, the annual bill for cut and unctured tires would amount to many thousands of ollars. He earns his keep and more too.

If it pays in business to pick up nails and pieces of metal, n other walks of life it would pay still more—if only we ad a few more Magnet Bills, who did their work as well s that kindly old man.

It is little things, chiefly,—little sharp words, petty snubs, ross looks, and tiny acts,—that make for friction, and njury, in the home, in church, in club, wherever people ave to live together.

Once, years ago, I saw a social situation as awkward as t could well be, which snarled and twisted an otherwise riendly group. A woman who had tact, insight, and umor ironed out the wrinkle in a few moments.

The air changed instantly, and what looked like an ugly affair was brushed off and laughed away, and no sore spots were left. It looked like a miracle, because one person had a quick and keen sense of the facts.

It is amazing how big little things can become, and how much damage they can do to human relations, if they are not dealt with wisely. Even Jesus had to handle envies and jealousies among His disciples.

One woman snubbed another, and it cost her husband a high office. An impatient clerk hurts a customer, and trade is lost. So it goes—little bits of metal in the roadways of life puncture tires and make trouble.

"Take up the stumbling-block out of the way of my people," said the Bible long ago. That is a fine service to render to mankind.

## A Leaf from Life

E. D. Kohlstedt

Many years ago, an attorney who lived in Canton, South Dakota, was a hard man, especially in financial matters, always anxious and ready to foreclose real estate and chattel mortgages.

One day, he informed his $20-a-month hired man that they were to go for a bunch of cattle. The debtor had died. There was a two-weeks-old baby in the home. As the cattle were driven through the gate, the young mother knelt before that hard-hearted creditor and pleaded in vain for the retention of a certain cow, whose milk meant food for her baby, whose health and very life might be involved.

When that Shylock and his poorly paid hired man had gone down the road half a mile, the hired man, who couldn't bear it any longer, accosted his employer, and asked:

"Mr. ——, how much is that cow worth?"

"Wouldn't sell her for less than $30," was the reply.

"Very well," continued his $20-a-month hired man, "turn her back and take that $30 out of my wages."

Later, that hired man became reasonably prosperous and established a modest business in Sioux Falls.

One day, he had an interesting visitor: a big, husky, six-foot young man, who inquired:

"Is your name ——?"

"Yes."

"Did you ever work for a Mr. ——, near Canton?"

"Sure; I was his hired man for $20 a month."

"Are you the hired man my mother told me had bought and turned back, from a bunch of foreclosed chattel-mortgage cows, the one cow upon whose milk her little baby was dependent for food?"

"Certainly; why?"

"Well, I happen to have been that baby and glad, finally, to have been able to locate you. Here's your money, with interest, and the thanks of both mother and son."

——Vacations are not the vogue this summer. Soldiers, sailors, and airmen must fight. Defense workers must not be guilty of absenteeism. It is necessary that pastors with tired brains and nerves be given time for quiet study, reflection, and prayer. But children and young people need the ministry of the churches more than ever. Child delinquency is not threatened; it is here. So many parents are working that children have only the fun of the streets. Vacation schools and supervised play will furnish the means of contact for Christian teachers whereby many of their young charges may be won to Christ.—*The Watchman-Examiner.*

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L. O. HARTMAN, Editor and Manager

*Special Contributors*

ERNEST F. TITTLE — JOSEPH FORT NEWTON
RAYMOND H. HUSE — RALPH W. SOCKMAN
WILLIAM G. CHANTER — ALLEN E. CLAXTON

*Correspondents*

LESTER WARD AUMAN — H. ELLIOTT CHAFFEE
CHARLES D. BRODHEAD — WALTER BROOKS FOLEY
WILLIS J. KING — PAUL MORRISON

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## Vade-Mecum for Tomorrow

Twelve great leaders present their best judgment on the future of civilization, each from the angle of his own special point of view, in "Christian Bases of World Order."* The book, which is the Merrick Lectures for 1943, delivered in connection with the Conference on Christian Bases of World Order, held at Ohio Wesleyan University, Delaware, Ohio, in March, has just come from the Abingdon-Cokesbury Press.

The lecturers and themes are: Henry A. Wallace, Vice President of the United States, on "Practical Religion in the World of Tomorrow"; Francis J. McConnell, a bishop of The Methodist Church, on "God and the World We Live In"; Willis J. King, president of Gammon Theological Seminary, on "The Christian Conception of Man"; Edgar S. Brightman, head of the department of philosophy, Boston University, on "A Christian View of Nature"; Umphrey Lee, president of Southern Methodist University, on "The Spiritual Basis of Democracy"; Gonzalo Báez-Camargo, executive secretary of the National Evangelical Council of Mexico, on "Christianity and the Race Problem"; John B. Condliffe, professor of economics at the University of California, on "Economic Freedom"; Bjarne Braatoy, chief intelligence officer in the Planning Division of the Office of War Information of the Government of the United States of America, on "The Land and Human Welfare"; Vera Micheles Dean, research director of the Foreign Policy Association, on "Politics and Human Welfare"; Charles-Edward A. Winslow, professor of public health at the Yale School of Medicine, on "The Health of the World Community"; Carter Goodrich, professor of economics at Columbia University, and chairman of the governing body of the International Labor Office, on "Christianity and the Workers of the World"; Reinhold Schairer, visiting professor of education at New York University, on "Human Character and World Order."

These lectures have attracted wide attention not only in church circles but also in groups of Government officials. No one can read "Christian Bases of World Order" without being convinced that the problem of peace after the war ends is exceedingly intricate and complicated. He will also find in the pages of this book an elucidation of the great major principles that must govern the peace if it is to have any permanence. Taken in connection with the seminar reports of the conference, the material furnishes an excellent basis for study by adult Bible classes, youth organizations, and other church groups. We hope both the book and the reports will be widely used. We highly recommend "Christian Bases of World Order."

* *Christian Bases of World Order.* The Merrick Lectures for 1943. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

## No Interview

Thumbs down was the answer of the Indian Government to the request of William Phillips, special Presidential envoy to India from America, that he be allowed to interview Gandhi and Nehru, the Congress leaders. Comment in India on the incident said that the proposed interview "would have caused great speculation and excitement throughout India and would have led to rumors and wrong conclusions." "Phillips would indeed be an optimist if he thought he could converse with Gandhi and Nehru."

We think that it was a mistake to deny the envoy permission to see the Indian leaders and talk with them. Why "shut off discussion"? Surely it was no "war measure."

## Trying to Make a Case

Careful definition is important in any discussion. Comes now Dr. Arthur T. Williams of First Baptist Church, New York City, to charge that the Federal Council of the Churches of Christ in America is "pacifist" and to blame the organization for the slow enrolment of chaplains. He was speaking on Tuesday of last week before the semiannual meeting of the newly formed "American Council of Christian Churches" (twelve delegates present). This organization, which is just one year old, seeks to win Protestant church groups away from the Federal Council, which it describes as "Modernist and Marxist" as well as pacifist in its tendencies. We are all "pacifists" in the sense that we are eager that a just and lasting peace shall be established throughout the world. The Federal Council has a good record for holding high this ideal, but it has not divorced itself from the realities of this present time and the call for cooperation in the crisis now upon us. Witness the resolutions adopted by the Council in Cleveland last December.

# THE KEY TO REALITY

Some say that the key to reality is hard lumps; hers declare that it is persons. Between these two ews the thought-controversies of centuries have been aged not only by philosophers but also by men of e street.

Borden Parker Bowne, America's great pioneer ersonalist, used to reiterate the statement "Personity is the key to the universe." What did he mean that expression? Simply this: that the only adeuate explanation of the mystery of the world lies in inking of it as a world of living persons, God Himlf and the human beings that He has created. The turalists oppose that conception. They say matter, otion, and force are all there is to it. Life, mind, d soul are all manifestations of impersonal clods d unguided drive. Is it a dead universe? Is it a e universe? Is there meaning, or is it all a grim ke? Are there standards of right and wrong, or are r actions determined by brute force? Can we ally know and depend upon our knowledge, or are r intellectual processes unregulated brain explons which have no significance? Rather important—r basic way of looking at things!

To honor Dean Emeritus Albert Cornelius Knudn of Boston University School of Theology, who is fall will celebrate the fiftieth anniversary of his st connection with Boston University, an arresting ok dealing with these deep and fundamentally portant issues has just been published, according to evious announcement in these columns. No finer bute could have been conceived in recognition of is eminent theologian's invaluable contributions to igious thought. The book is better than a bronze let or a generous purse. Here within the space of 7 pages will be found the best modern exposition of ersonalism in Theology"* in print up to the present ne.

The volume has not one author but twelve, for it a symposium. Each contributor is either a former wne student or a teacher in the Bowne tradition o has specialized in the personalistic philosophy. The book has been well planned. After a pen pice of Dr. Knudson, there is presented an account the part played by Bowne, Knudson's teacher, in ing the foundations of American personalism. en a series of special treatments follow, developing ects of personalism of special importance for ology. After a discussion of personality as a metaysical principle, there is an account of the personstic view of nature and of science as related to religion. Then comes a discussion of the central theological problem, that of the personality of God, and the related questions of divine sovereignty and human freedom. Next, historical applications of personalism are made, to the Old Testament Scriptures and to the general principles of philosophy of history. The book closes with a practical emphasis, characteristic of personalism and its doctrine of the primacy of the practical reason; the place of personality in Christian ethics is treated, followed by applications to the problems of race and religious education.

To prove that master pens have been at work upon the book, it is necessary only to list the names of the writers—Elmer A. Leslie, Francis J. McConnell, Edgar Sheffield Brightman, Carroll DeWitt Hildebrand, Edward Thomas Ramsdell, F. Gerald Ensley, Georgia Harkness, Robert H. Pfeiffer, Ralph Tyler Flewelling, Walter G. Muelder, Willis J. King, and Earl Bowman Marlatt.

In the first chapter, Dr. Leslie has given his readers a brief life-story of the man in whose honor the book has been published. It is full of human interest, and is an excellent appraisal of Dr. Knudson's career and the service he has rendered throughout the years.

At the very start of Chapter II, Bishop McConnell declares that Dr. Knudson's "treatment of personalism is a most ample exposition of Bowne's system and a most elaborate application of personalism to fields outside the strictly metaphysical." The bishop's discussion abounds with illuminating paragraphs in exposition of the Bowne point of view and the implications of personalism for our day. For example, he shows Bowne's attitude toward pragmatism and indicates one of the great teacher's limitations in that in his strong emphasis on individuals he failed to sense the full significance of institutions and groups. Bishop McConnell, in his concluding paragraph, refers to his "essay" as "dry." It is far from "dry"; it is positively exciting.

Dr. Brightman is Bowne's successor at Boston University, and a very worthy one. His contribution reveals, throughout, a pioneering spirit and a daring intelligence. He ably discusses personalism in the light of modern philosophic trends and developments. Bowne was in the habit of almost dismissing psychology with the remark that it "was good as description." Brightman takes the study more seriously, and in his chapter discusses the subject with penetration and understanding.

In "Personalism and Nature," Professor Hildebrand leads the reader deep into the field of metaphysics and considers his theme from the angle of

*Personalism in Theology.* Boston University Press, 685 mmonwealth Avenue, Boston. Price, $2.50.

personalistic explanation. His eleven-point summary setting forth the fundamental implications of the personalistic theory of nature for theology and philosophy of religion is a very convincing section.

Professor Ramsdell, in an illuminating discussion of "The Cultural Integration of Science and Religion," comes to grips with the Marxian criticism of religion.

Professor Ensley, in his able handling of "The Personality of God," has shown himself to be a coming man in the field of theology. Clear-cut, comprehensive, and penetrating, his chapter is one of the best in the book.

Georgia Harkness, in Chapter VII, discusses the subject that was a storm-center theme in the days of "The Great Awakening" and still holds the interest of every serious thinker. She has done an excellent piece of work on "Divine Sovereignty and Human Freedom" and has backed up her arguments with vital Bible interpretations.

In Professor Pfeiffer's discussion of "Personalistic Elements in the Old Testament," many a reader of this book will have his eyes opened to a new understanding of the Old Testament.

Professor Flewelling, editor of *The Personalist,* is at his best in "Personalism and the Trend of History." No one can complain that he is dealing with far-off events, for he comes face to face with both present-day happenings and the future of civilization.

How does personalism work out in the field of practical ethics, both individual and social? This is the subject of Professor Muelder. After building up his historic background, he comes to modern developments in this field and pleads for "a more adequate understanding of the social mind" from the angle of ethics.

No more capable writer could have been found to discuss the question of race than President King. His chapter stirs the mind and challenges the Christian conscience. Here one sees vividly the meaning of personalism in terms of practical responsibility.

The last chapter of the book will arouse the critics. Dean Marlatt deals courageously and convincingly with the shortcomings of modern religious education and calls for its "rethinking" in terms of the personalistic implications.

"Personalism in Theology" is a book indispensable to the Christian minister. It goes to the root of things. It furnishes a basic way of looking at God, man, and the world. Jonathan Edwards's "catalogue" of books now in the Yale Library covered forty-three closely written pages. It listed solid books on philosophy, theology, science. "Heavy reading." Yes, but out of this reading background came "The Great Awakening" that stirred all New England to the very depths. There will be another great awakening when more of our ministers emulate Edwards and get down to agonizing study and comprehensive reading. A good way to begin is to purchase "Personalism in Theology" and then live with it for a few months. Serious-minded laymen, too, would do well to become acquainted with this book.

## Backtracks

Race discrimination has once more been rebuked. Announcement was made on Wednesday of last week that the New York State Federation of Business and Professional Women's Clubs had backtracked on its stand against admitting to the federation the Mount town Business and Professional Women's Club of New York because it included two Negroes in its membership. The action registers another victory for the cause of human brotherhood.

## Masterly

Best friend that labor ever had in the White House administered on Sunday a stinging rebuke to John L. Lewis and his associates for calling the coal strike. It may be that the coal miners have some grievances. We believe, for example, the "portal to portal" demand is fair. But, in accordance with the pledge of all the labor groups not to strike during the war, all such grievances should be adjusted by arbitration. That the stubborn stand of Lewis is in part dictated by his dislike for the President is the conviction of many good citizens. The CIO and the AFL are out of sympathy with the Lewis position. Capital, so far as we know, has made no such outrageous drive against the country while it is fighting for its very life as has the Lewis group. No one man can hereafter become a dictator in the United States of America, whether he be a big business man or a big labor leader.

## That Victory Tax

There still seems to be some confusion over the Victory Tax as it applies to clergymen. An esteemed reader has asked for clarification. The collector of internal revenue at Boston is authority for the interpretation that the Victory Tax is imposed upon ministers' cash salaries but not upon the rental value of parsonages when they are a part of the regular church set-up. If, however, a minister is given a choice of where he may live, the rental of his residence is taxable whether the rental money passes through his hands from the church or not.

## Good!

Without doubt the resentment of churchmen, expressed in the pulpit and the religious press, against the singing of vulgar songs, some of which extol liquor-drinking, in Army camps, has registered with the authorities. On orders from post headquarters, air trainees stationed at Atlantic City are now prohibited from singing such songs. The restricted numbers include "Roll Out the Barrel," "When the War Is Over," "How Dry I Am," and "Parlez-Vous." Our comment: "Good!"

# THINGS WHICH CANNOT BE SHAKEN

## Enduring Foundations of the Faith

by WILLIAM G. CHANTER

### iod Bless America. II. What America?

*re ye not as the children of the Ethiopians unto me, O chil-en of Israel? saith the Lord.*—Amos 9:7.

The prophet Amos was speaking to people who were roudly and confidently praying, "God bless Israel." With hat a shock must they have heard him saying that their rayers were useless, because the Israel for which they ere praying had no standing at all before God. It was ot the true Israel with which He had made His cove-ant, it was no better than the most benighted of the eathen peoples. Their prayers were useless because they ere praying for the wrong Israel.

For them, Israel meant the actual nation as it existed efore their eyes. It was an organized group of people ith the great purpose of satisfying their desires for easy ving, pleasure and luxury, wealth and power. Israel's ride was inflamed by the conquests of her armies, her elf-satisfaction was fattened by the signs of her growing ealth. But her satisfaction was so deep that there was o discontent with the lack of justice at home and in her ealings with her neighbors. God's prophets were orned and silenced when they dared to point out the laring contradictions of the revealed law of God by the ctual conduct of individuals and of the nation as a hole. The people were quite content with Israel as she as, and they could not imagine that God was not. Even e under dogs were chiefly concerned with getting a rger share of the nation's wealth. They regarded the rophets as crack-brained and impractical, even as the rich nd powerful looked on them as trouble-makers.

There is a lesson in this for us as we sing "God Bless merica." What is the America for which we are pray-ng? Is it a nation which we can reasonably expect God regard with favor? Or is it simply a kind of short-and symbol for a scheme of things which we have found mfortable, so that our prayer is only a thinly disguised xpression of selfishness, an utterance of the desire that od would so order the universe that a certain group of inhabitants should have their own way? That was true the people to whom Amos was speaking. We should ot be too easily sure that it is not true of us.

*ate the evil, and love the good, and establish justice in the gate: may be that Jehovah, the God of hosts, will be gracious unto e remnant of Joseph.*—Amos 5:15.

These ancient Israelites, like many a modern Ameri-n, thought of their nation in terms of its might in war nd its wealth in peace. There are some lines of Walt hitman's which will express this glorification of the sible and the material.

I chant America the mistress, I chant a greater supremacy,
I chant projected a thousand blooming cities, yet in time on those groups of sea islands,
My sail-ships and steam-ships threading the archipelagoes,
My stars and stripes fluttering in the wind,
Commerce opening, the sleep of ages having done its work, races reborn, refresh'd,
Lives, works resumed—the object I know not—but the old, the Asiatic renew'd as it must be,
Commencing from this day surrounded by the world.

This is all very grand, but isn't it what Whitman himself called "barbaric yawp"? And what has this materialistic renewing of "the old, the Asiatic" brought us? The poem from which these lines are quoted was written to celebrate the coming to America of the first Japanese embassy. America the great, the physically great, giant of the world is impressive, but it is little use praying for it save as the prayer is for its conversion into something quite other than this great exhibition of bulk and power.

The Israel for which Amos could pray was not the actually existing kingdom of Jeroboam II, the conquering warrior, a kingdom honeycombed with injustice and cruelty and greed, swollen with empty pride, puffed up with groundless self-righteousness. No, it was a nation seeing the essence of its glory in a struggle for the realization of the ideal embodied in the covenant made with God on the birthday of free Israel. Because he could see the glory of the ideal shining through the dreary and sordid actualities, Amos could challenge the people to take up again the battle for that radiant dream.

In such a return is the only hope of any people. Every nation worthy of the name is founded upon great tradition embodying a high ideal. On its fidelity to the best in its tradition far more than on its wealth or its armed might must be its dependence in the hour of crisis. It is upon its fidelity to a worthy tradition that any nation must rely altogether for the divine favor. For while God uses the brute force of unmoral and unspiritual masses to execute the decrees of His justice, He does not and He cannot bless their brutal power. Blessing can come only to those individuals or those nations who can enter intelligently into the constructive purpose of God, and thus be not His tools but His fellow workers.

Well, for what America are we praying? What is the America of our real hopes, the America for which we are working (for rest assured that we never pray for anything for which we are not eager also to work)? Is it the America of huge cities ruled by corrupt politicians? The America of vast wealth and shocking poverty? The America of immense industrial power and the battle of management and labor over the spoils? The America of power among the nations of the earth and of selfish isolation? Or is it the America of the Pilgrims, of the Declaration of Independence, of Washington and Jefferson and Lincoln, of the Gettysburg Address?

This last is the America for which we can pray. But we cannot even see it, much less ask God to bless it, unless we dedicate ourselves to it. For the Union was born of the sacrifice of men like Washington, it was saved by the devotion of men like Lincoln, and it will continue to be blessed by God through the lives of men who, like these great ones of old, can see the ideal so clearly that to them it is the only real thing, the only thing for which they can work and pray. Prayers for the true America will be answered by the true God.

# The Soldier and His Religion

## A Chaplain's Observations

PERCY M. HICKCOX

In each of our great Army camps we have young men from every state in the Union. A division draws its personnel from scattered sections of the country, so that, if it should be heavily engaged in combat, its casualties would be geographically dispersed. Living with this cross-section of youth from our whole nation affords the Army chaplain intimate contact with the religious trends in every section of our national life. The careful observer is provided an interesting study from which some conclusions may be drawn.

First, one is impressed with a deep and growing interest in religious matters in these war days. In the midst of a world that has suffered a spiritual collapse, it is encouraging to detect some rays of light. The Lord Bishop of Worcester (England), Dr. W. Wilson Cash, says in a recent "Letter to American Chaplains": "That there is a very deep interest in religious matters is, I think, beyond dispute, but I do not see that interest related directly to the church, nor does it appear to be created by organized Christianity. Somehow or other, the church has come to be associated in men's minds with set forms of worship, creedal statements, and sectarian divisions. There is an appalling ignorance of the Christian faith, and the majority of men in our fighting forces have very little background of definite religious teaching."

This pronouncement of an English divine expresses exactly the situation which the American chaplain finds among his soldiers. Our young men are readily responsive to the most direct and elementary religious appeal. When the chaplains hold services in the field without the trappings of the church and with no altar but an earthen bank and no arched roof but the deep canopy of heaven, soldiers who have not darkened the doors of a church for years drop in. Religion is a very natural thing, but when it is too much dressed up and too much a matter of parade, it defeats its own purpose. "I enjoyed that service," comments one old-timer, the first sergeant of his outfit, "and if you are interested to know, it is the first time I have been to church in twelve years."

Some new chaplains in the field waste their breath and precious hours when in their sermons they seek to parade their theological training and argue the existence of God, give logical arguments why one should pray, or find an intellectual basis for the belief in immortality. All these elementary religion takes for granted. The very fact that we have Army chapels and ministers of religion provided, just as we have facilities for every other military and human necessity, means to the average soldier that the Government takes religion as a matter of course. That "there are no atheists in fox-holes" may be a little overworked lately, but it is the honest appraisal of the American soldier brought face to face with stark realities.

In the second place, one is inclined to ask, "What is it in religion that grips men today?" The answer seems to be the natural and basic faith which all our churches generally hold in common: the fatherhood of God—a God who is personal, who watches over us and our loved ones while we are separated, and who hears our prayers, a God who goes with us when we leave this country and sail uncertain seas. The soldier readily believes that Christ is the Son of God. Confronted with every form of sin, he readily recognizes himself as a sinner. Many soldiers think of Army training and war generally as a time of moral blackout. They accept the teaching of the mediation of the Son of God. The chaplains tell them that this is their antidote for sin. If a boy is of the Catholic Church, he knows the way to the confessional, and there is provided for him the mass with its absolution from sin. The simplest meaning for him is that he merits this through the suffering of the Saviour. The Protestant boy has essentially the same profession of faith. On the whole, however, our Protestants are less sure about this aspect of their faith than their Catholic brothers. One wonders whether we Protestants have been too bungling on this very important matter. Can the soldier attend the communion service, take the elements of bread and wine, and feel that he has thereby remission from his sins? The average soldier goes through this form blindly and hopes for the best.

Finally, the religion of our soldier, like our national preparation for this world conflict, has been another example of "too little, too late." Morally, many of these men are confused. They have had only the crudest religious training, and the imminence of mortal combat is putting their religion to a severe test. Any theorizing that the chaplain attempts on the social gospel and a just basis for an enduring peace, falls generally on deaf ears. "The hungry sheep look up and are not fed." When they enter the zone of combat they are hungry for a satisfying expression of a third cardinal tenet of our common faith —belief in immortality. At the Officers' Mess this noon I quoted the words of Donald Hankey used in my morning sermon: "If belief in God is an illusion, happy is he who is deluded: he wins this world and thinks he will win the next. The disbeliever loses this world and risks losing the next." Officers unable to be at service listened keenly interested. One major remarked, "You've got something there, padre!" and he meant what he said.

The chaplain realizes that instinctive religion is primitive. There must be long conferences with the soldier on home and camp problems into which moral light and reason must be shed.

Probably the biggest contribution that the chaplain makes is through the "general service" that he holds for all Protestant worshipers. The one chapel and altar is used alike for this and for the Catholic and the Jewish services. The first two make use of the identical "altar brass," which to me is highly significant. In the Protestant service the usual plain cross is placed upon the altar. The Catholic chaplain uses the same cross but with the addition of pieces that snap into place and make of it a crucifix. In much the same manner the equipment is used in all three services, affording a unity that is symbolic. The effect of this is apparent among our soldiers today and is likely to be felt for years to come. This unity of all religious and spiritual forces will one day be felt in social and civic problems, and is our hope of one day bringing in the kingdom of God.

# Responsibility of the Individual Layman

## The Church Is No Better Than Its Average Member

HAROLD B. TRURAN

It has often been said that a democracy is no worse or better than its individual citizen—meaning its average individual citizen. That is also true of The Methodist Church. The church is no better than its average individual member, its average layman and laywoman. Let no one say, "I am just one person—what I do or fail to do will matter little." It is you and I who make up the average, and we cannot escape that responsibility.

The Methodist Church is made up of some eight million individuals. Let us try to visualize just how large a part of our population is eight millions. There are today some six million men in our armed forces, but we shall have to send about one third as many more before the number of men in uniform will make up in number the membership of The Methodist Church. That gives a fair idea of the strength of Methodism in point of numbers, but it gives no idea of the effectiveness of the denomination. That depends entirely upon the effectiveness of the average individual Methodist. The membership of the denomination ranges all the way from the highest Government officials and the most influential national civilian leaders to the most humble member of a small country church; and its effectiveness ranges all the way from the effectiveness of a President, let us say, (the late President McKinley was a devout Methodist), to the effectiveness of the most ineffective member.

Let us think for a moment of the potential strength of The Methodist Church. Alfred Landon was a member of the Uniting Conference. Josephus Daniels, Secretary of the Navy under President Wilson, has been an active Methodist layman all his life. Many others prominent in national politics, including at least 93 members of the United States Senate and House of Representatives, a host of state senators and state assemblymen, and a multitude of city, town, and village officials throughout the length and breadth of the land, all bear heavy responsibilities as individual Methodist laymen.

In the educational world a large number of college presidents, thousands of school principals and school superintendents, and tens of thousands of school teachers bear tremendous responsibilities as individual Methodist laymen.

In weighing the strength of Methodism, we must include the Methodist minister. Though not laymen themselves, ministers are largely the products of lay homes. In practically every community throughout these United States, there is at least one Methodist minister influencing for good not only his own church membership but the entire community in which he serves. And The Methodist Church has about one thousand Army and Navy chaplains in the country's service.

Radio commentators such as Walter Van Kirk, world-wide missionaries such as John R. Mott, newspaper publishers owning nationally known newspapers, and a host of others in all walks of life are wielding great influence in national and world affairs as individual Methodist laymen.

I am not attempting to say that all this host of prominent Methodists are mindful of their responsibilities as Methodist laymen. Indeed, what a difference it would make in national and world affairs if they were all 100 per cent true to the vows they took at Methodist altars! What individual laymen in places of great importance in Government and national affairs do or fail to do is of great importance because of the larger following that is theirs; but what you or I do or fail to do, and what the millions like us in small-town churches do or fail to do, is of even greater importance, because we are so much more numerous and influence by our daily contacts in an individual way so many more millions of lives.

And now, briefly, what can the Methodist layman contribute toward world reconstruction and a better world both now and after the war? If he is true to his vows, he will wage unremitting war against all sorts of recognized evils: gambling, the liquor traffic, dishonesty in every form, race discrimination, etc.

The Methodist layman, if he is true to the vows he took at the church altar, will attend church regularly. The Methodist layman who has any sense at all of his responsibility will take an active interest in his church school. Great concern is being expressed on every hand over the neglect of the youth of the nation under military age. The influence of a Christian teacher, either day school or church school, is second only to the Christian home influence.

The individual layman should write letters to his assemblyman and state senator, to his Congressman and United States Senator, and even to the President himself, when actions are taken at his state capitol or at Washington which do not square with his ideas of right and wrong. It is said that Senators and Congressmen pay far more attention to individual letters than to multiple signed petitions.

The individual layman should be a well-informed layman if he expects to have much influence with thinking people. He should not depend entirely upon the secular press, which is admittedly untrustworthy in many cases, but should read his church papers to learn the truth as expressed by trustworthy church leaders.

The individual layman, if he is true to the vows he took at his church altar, will give freely and generously of his means. Giving to his church and to every worthy cause, in proper proportion to his means, is always an active register of the warmth of his interest in the kingdom of God.

No Methodist layman can expect to help either himself or others who does not lead a prayer life. Most of our family altars have been extinguished: they should be rekindled. Grace at meals has largely gone out of practise. It should be a natural and easy practise for a Methodist or any other Christian head of a family to thank God for his food in these days when so many are starving.

Finally, the Methodist layman should take heed to his own home responsibilities, remembering that the influences of the home far exceed all other influences, and the responsibilities of the individual layman in his own home far exceed all his responsibilities elsewhere.

# A Letter and an Answer

U. S. Army Air Forces
—— Field, ——

April 8, 1943

My Friend:

You probably didn't expect a letter in return for your welcomed one so soon. It was really appreciated, and it came in a time when I was cussin' out "Uncle Sammy's Outfit."

I like the Army—but it is not an easy job to break down your beliefs.

Today I learned the effective way to kill a man. Nice going! Either me or the so-called enemy—but when it comes I'll figure it out. Can I? You lose or are supposed to lose anything that has an odor of fairness—a legal killer.

To you, who rather would like being chaplain, how would you cope with that situation? You certainly would have to discard some of your principles or else be out of step. The chaplains I've spoken to are very vague.

I've never quite realized till recently the rottenness of this war. But an evil has to be eliminated, and this is the way.

I haven't lost hope. I really haven't lost heart—just bearings. . .

Regards to your family, and God bless you in your work.

Sincerely,

Joe.

Calvary Methodist Church
Dumont, New Jersey

April 11, 1943

Dear Joe:

Your letter raises a pretty big problem—one no one else can answer for you. The best I can hope to do is try to give you some idea of my own answer to the problem about changing one's beliefs and principles and how one can fight a war and still be a Christian.

It is a perfectly tremendous question. Some people do not believe that Christianity and war can be reconciled. One Army officer said frankly he was going to resign from the church because he knew that the teachings of Christ and war were irreconcilable, and he would choose war.

On the other side are those who believe the same thing but who say they will choose Christ, and become conscientious objectors.

But the vast host of us are in between these two extremes. We feel we must do our part in the present terrible situation in which the world finds itself. And we do not believe that we have to face life without the help of God; for, even if we descend into hell, He is there.

I always supposed that I would be in the group of conscientious objectors. I could not see how war could be made a part of Christ's way. I looked back with horror upon those ministers in the last war who presented arms and preached hatred and destruction, and called the war a holy war against evil. The chaplaincy always seemed to me be a selling of one's soul to the Government, when our supreme allegiance belonged to Christ alone.

Lately, however, I have begun to change my view. I still believe that a man cannot be loyal to God and the nation both at once—that there must be a supreme loyalty to God. But I have also come to feel that, as long as t boys from our churches are to be taken out of their hom and sent into the Army, there must be someone to ta care of them. So many married men and fathers face t possibility of being taken that it all makes me ve uncomfortable. Why should I live in comfort when oth men go out to bear the burdens alone? Ought I to acce their sacrifices and be unwilling to make any myself?

It isn't any love for war that tempts me away, b simply that I cannot rest in comfort in a quiet home wh the Army is so desperately short of chaplains and so ma more are needed from The Methodist Church.

Pearl Harbor did something to me. No longer was t question one of using war to crush other people, but using force to save your country and loved ones fro being crushed, and that's a different thing. There some place a man must make up his mind. Are we live in a world where nations can forever continue to as they please? Are we to allow force to become t sole arbiter of the affairs of nations? Should a man, eve a Christian, sit idly by and let the innocent people b crushed by anyone who wants to crush them?

Up to this time, I had felt this way about the natio of Europe, but it had seemed to me that the affair w none of our making and we should keep out of it. Wi the coming of Pearl Harbor, I was confronted with t brute fact of attack. We were at war! And the choi was not ours, but it had been thrust upon us by the enem

War was still as evil a thing to me as it ever had bee Only now there was no longer any choice about it. A anyone could do was to accept what was thrust upon hi

Of course, there are still those who feel that there another alternative, namely, that of complete pacifis But to me that is no escape from the dilemma; for, in total war, everyone who does his job is contributing to t war effort. The grocer and the farmer help with the vit food problem. The actor helps maintain morale. Eve the preacher makes such a vital contribution that he listed as an essential driver by the OPA. He is contribu ing to the war effort just by being a minister!

The only way one can completely escape from the ta ing of human life or from sharing in the war effort is go into the woods and throw oneself down a mine sha and by that act one will be breaking one's own principl for one will be taking human life when one does it.

*There is no escape* at all, for *we are all involved in t war!*

War is no more Christian now than it was before. B the difference is that then it was not a question of wh *was* in existence but of what *might be* in existence. No we face reality. The war is no longer preventable. It here, and we must put up with it.

It is still possible for a person to say that he will n fight. But that would mean that the world would b run by brute force. It would mean the destruction everything that we as Americans hold worth while. by dying, a man could feel that he was making the wor a better place, many would not hesitate to die. But *to su mit oneself to die* at the hand of our enemies wou simply be to invite them to go on and on along their ow way of ruthless destruction.

I still believe that love is the only thing that can co quer hate. But if the teachers of hate are allowed to ta

ur children and teach them the way of hate, how can ve hope to teach them the way of love?

To me, then, *the only thing left to do is to resist the vil in the world.*

Now, in the resistance to evil, it is necessary to use force. 'hat means that it is necessary to kill. The thought is as orrible to me as it is to you. I cannot say it is what God vants us to do. It is certainly not the Christian way! 3ut the Christian way is now barred to us by the war vhich the world's sinfulness has brought upon it. There s no pure way left. Our choice is the choice of two evils. \nd it would seem to be worse to let Nazism ruin the vorld with all that goes with it—hatred, killing, rape, he ruthless crushing of the innocent, and the return to lavery—than to resist the evil fiends.

I do not say that war does any good. I do not believe hat it does anything but stop evil. I fear it, for out of it ome so many other evils that lead to more and more estruction. Unless the chain of hatred is broken, it will nevitably lead to more war. We must stop the evil-doers, ut we must not take revenge upon them. For the seek-ng of revenge releases more hate and makes room for nore injustice, which leads to more and more hate, and so n and on and on.

I believe it is possible to win the war and lose the peace, hat to continue to use the methods of war after they are o longer necessary will make another war inevitable, hat we must all work for the establishment of a just and urable peace, based not on revenge, but on the recogni-on of the rights of all—even of our enemies.

So I do not believe it is necessary to lose all the beliefs ou hold to be sacred. I still believe the way of Jesus is he only way to save the world, and that one of the reatest tasks we have as Christians is to keep our minds ree from hate. I believe that the soldiers will have a great art in the period of reconstruction, and that if there is nything you or I can do to keep them from believing that orce settles all problems, we shall be making a great con-ibution to the peace.

This is not the perfect answer to your problem, but at he present moment it is the nearest I can come to it. I ope it may be of some help to you in reaching a solution hat will satisfy you and sustain you in your own period of djustment. Without doubt there will be many problems ill unanswered in your mind. But keep your chin up nd don't throw all your beliefs out the window.

Remember that it is in the time of doubt and trouble hat God is nearest to us, and that when we seek for Him n prayer we find Him. It is when we are in greatest eed that God is found. It is when we knock that the oor is opened. He is as near to us as our need. That is he faith that sustains. And often all we can do is to ray, as did John Henry Newman:

> Lead, kindly Light, amid the encircling gloom,
> Lead Thou me on!
> The night is dark, and I am far from home;
> Lead Thou me on!
> Keep Thou my feet; I do not ask to see
> The distant scene—one step enough for me.

That God in His providence may sustain you and guide ou is the prayer of Your pastor,

RALPH G. SAXE.

——After centuries of dull and ignorant compliance, undreds of millions of people in Asia are resolved that here is no more place for imperialism. They are no long-r willing to be Eastern slaves for Western profits.—*Wen-ell L. Willkie.*

## Religion Can Have a Thrill!

A. J. Walton

"If religion has any thrill to it, I've never known it," declared a husky six-foot farmer. "All I ever get out of it is to do my Christian duty, bear the burdens of the church, and be 'Johnny-on-the-spot' whenever the church doors are opened and the collection taken."

"Do you think religion *should* add a thrill to life?" asked the friend to whom he spoke.

A. J. WALTON

"I do. Serving the Lord with 'all your mind and soul and strength' *ought* to grip a fellow and thrill him."

"But why hasn't it thrilled you?" asked his friend.

"I can't really tell. My parents were churchgoing folks. I've always been in church. I give time and money. We have family prayer and read the Bible more or less regularly at home. But somehow I don't feel the 'lift' in the Christian life that I'd like to."

"Have you talked about it to the pastor?"

"No. I've tried several times to get to the place where I could talk about it. But he's always in such a rush—talking mostly about himself and his plans. He never seems very much concerned with my life or my religious troubles."

"Don't his sermons help you?"

"I reckon I'm to blame, but somehow I can't feel like he's interested in what he says, and I can't get very enthusiastic. His messages don't help me to be a better Christian right here in our town. They're kind of general. You can't lay your finger on any one thing and say, 'Here, if I do this I'll be a better man and help to make a better town.' That's the kind of thing I need."

"Have you talked about it in the adult class?"

"Well, I go every Sunday. I've tried to get at this thing in the class, but the teacher always has so much information about the lesson that there isn't time for anything else. I asked to let us have a few Sundays to discuss our own religious needs and what we could do to meet them. He said we needed to stick to Bible study."

"Would it be possible," asked the friend, "to organize a fireside or home study club—I think I've heard it called a 'Learning for Life School'; or some class where we could take up such questions?"

"Now you're getting somewhere! But how could we get such a thing going?"

"At an institute the other day I heard that both the Adult Division of the Board of Education and the Town and Country Department of the Board of Missions and Church Extension are trying to help the country people along such lines. I might write for some suggestions."

"O. K. Why don't you come over to our place tomorrow night? Maybe between us we can fix up a

letter. You know better how to say such things than I do. I wish we could do something for the preacher, too. I think he's bothered about his work. Maybe it would help if we wrote out some of our questions—he might want to preach about them."

The two men started something. They gathered a few neighbors and began to talk about their own personal spiritual life. They discovered just where and what kind of help they needed. The pastor was finally brought into the group and became a most considerate and helpful student of the situation.

## "I Know That He Can Speak Well"

John L. Knight, Jr.

In the dark days of Israel's bondage, God needed a man who would inspire courage, faith, and a confident hope in the hearts of His people. Aaron the Levite was an eloquent speaker, a fine pulpiteer. God knew this, and it was of Aaron that He said, "I know that he can speak well." Yet it was Moses that God chose to be prophet, teacher, and minister to the children of Israel.

This is an old, familiar story. Surely it has either been read or preached upon, or both, from nearly every Methodist pulpit in each of the one hundred thirteen Annual Conferences. Yet, in view of certain existing conditions, there remain at least three groups of people, quite influential in the life of the church, which should be reminded that God once said, "I know that he can speaak well"—yet selected another.

(1) *Advisers to young people*—whether they be professors, teachers, parents, pastors, or others whose mature opinion is respected by our youth. These folks have no intention of setting themselves up as experts in vocational guidance, yet, because their advice is generally heeded in all seriousness, they do become the vocational advisers of many young people. Hence, naturally enough, they also are often instrumental in recruiting young men for the ministry. On what basis do they advise these young men?

Some months ago I served as the dean of a Methodist Youth Fellowship midwinter institute. One evening a young man of post high-school age rose and expressed himself very fluently on a certain matter of discussion. A visitor and I were standing in the rear of the room. When the young man had finished speaking, my guest turned and said to me in all seriousness, "That boy's a fine speaker; he'd make a good minister."

To my mind, that young man certainly was not material for the ministry. Although he was from a fine middle-class Christian home and worked at a clean job for a fairly good wage, his appearance was unkempt. He was known for his cutting sarcasm and mean remarks; his unfriendly attitudes made him one of the most unpopular fellows of the group. Yet—he could speak well. Could it be that this ability alone can replace the considerate, sociable, well-rounded personality which is needed so much in a preacher's day-by-day ministry?

Or again, I know a young man who, upon the advice of a college professor, is studying for the ministry in one of Methodism's nine theological schools. This student has a keen mind, but, unfortunately, he is extremely nervous and in rather poor health. One day in his senior year of college he asked his major professor's opinion concerning a vocation. The advice was this: "You are not strong enough for business or teaching . . . . You are a fairly good speaker; why not enter the ministry?" Could it be that this professor knew no more of the requirements of a pastorate than his advice would indicate? Preaching itself requires physical energy, and no man can fully hand the administrative and pastoral work of a parish witho health, vigor, and stamina on his side.

For six years I watched recruits for the ministry ent theological school. Each year there would be a group th showed surprise at the stress on psychology, theology, hi tory, and pastoral studies. They expected homiletic oratory, and preaching to hold the spotlight. Perhaps some schools, wherever the importance of good preachir has been underestimated, these homiletical studies deser greater stress; but in most cases, the bewildered expre sions on the faces of these new recruits were due to a m conception of the minister's task. They had never rea ized that administering church business, counseling yout visiting the sick, comforting the bereaved, answering th questioner, taking a part in social and civic reform, deve oping pastoral relationships—all this is part of the Chr tian ministry.

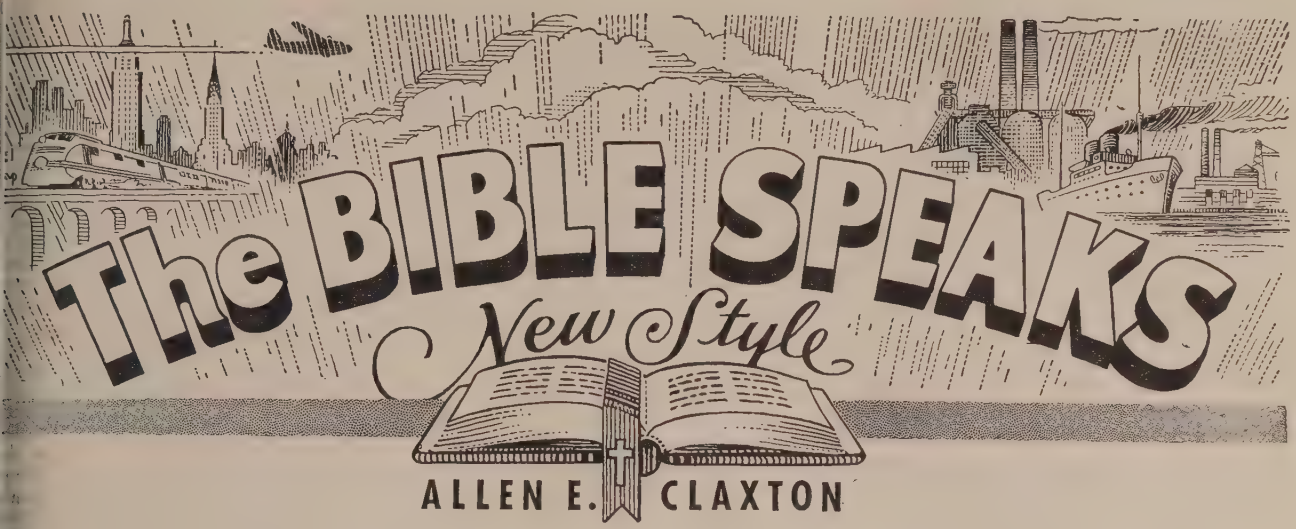
(2) *Laymen who serve on the Pastoral Relations Co mittee.* Even though candidating plays no recogniz part in Methodist polity, these laymen serve as legal inte cessors between the pastoral charge and the district supe intendent. It is not unusual, especially in the larg churches, for this committee to request that a certain m be appointed to fill a pulpit vacancy. Nor is it unusu that this committee should spend a few Sundays atten ing morning worship in other churches of the Conferen before that request is made.

It is rather difficult to judge a man's effectiveness as minister simply by his pulpit appearance. Naturally, t church wants a man who is strong in the pulpit, but th must not be the sole consideration, to the neglect of others. What about his pastoral work, his interest young people, his administrative ability, his cooperati with other groups? The committee whose task it is supply its church with a pastor, that is, a shepherd, wou do well to remember that God once said, "I know th he can speak well"—yet selected another.

(3) *Ministers themselves.* We who serve as minist are also often at fault. Sometimes we fail to cultivate p toral relationships, thereby becoming "the preache rather than "the pastor" in the minds of our peop Muriel Lester in "Dare You Face Facts?" tells of a learn minister who spent too much time in his study. "I was more respected than loved." Yes, the minister m always be a student and a scholar; his sermons must intellectually respectable. But there is a great deal m to his task if he is to be the true shepherd of his flock.

Many fellow ministers have remarked to me about t sudden nervousness of a patient when the minister arri in a sickroom or hospital ward. The behavior of t patient often betrays the fact that he is wondering wheth he is really so sick or so close to death that the minis should be called in. R. L. Dicks in "The Art of Mi tering to the Sick" suggests that this sudden fear is g erally the result of a minister's failure to develop proper pastoral relationships.

There is a certain rapport required between the minis and his people if he is really to reach their hearts. A no sermon, fine as it may be, can develop that rapport. brilliant sermon may inspire conviction, admiration, a respect; but unless it is supplemented by a daily pasto ministry, it falls short of its mark. True enough, we m strive constantly to keep the pulpit interesting, intellige and virile in its appeal; but let us not forget that the that God selected to minister unto the children of Isr was not the one of whom He said, "I know that he speak well."




## *Immanuel*

The other day, in the office of Mr. A. E. Hoffmire, executive director of the William Sloane House Y. M. C. A. in New York City, I was shown by Mr. Hoffmire a letter he had received from a young seaman. Here it is:

"Dear Sir:

"I'm a sailor and I'll be pulling out in a few hours, but first I've got something I want to say. I came in here this morning lonely and scared to death about sailing again. I wanted to talk to somebody pretty bad, so when the girl at the employment desk near the door said hello, I went in and asked her if she had a job for me. She said for me to sit down for a few minutes, so I did and she said she would try to get me one when I get through with the one I have now. I told her maybe there wouldn't be jobs or anything afterwards, that if a fellow could only be sure something would come through, worth dying for, it wouldn't be so bad.

"She smiled (she's got a friendly kind of smile) and said, 'That's easy. Christ is coming through, and He's worth dying for.'

"I just looked at her and she talked like He was alive and a good pal of hers. I sort of expected to see Him walk in the door, it was so real!

"I was only there about ten minutes, and I don't know why, but her talking like that sort of did something to me, and I'm not lonely any more and I'm not scared. It was like she had said, 'I want to make you acquainted with my friend Jesus. You ought to get to know each other, since He'll be going your way.'

"I'm nineteen, and I never knew before now that there was a God like that who would go along with a fellow. It don't matter so much now if my ship goes down, and I go down, as long as there's a God that no sub can sink, and that won't ever change from what's right even if the war goes on forever!

"I wanted to tell that girl in the employment office, thank you, but I didn't want her to think of me as fresh. Maybe you could tell her for me—and thank you and the Y.

"Respectfully and gratefully yours."

**Lo, I am with you alway, even unto the end of the world.** (Matthew 28:20.)

## *Real Success*

The capacity to face defeat and misfortune without losing your courage marks you as definitely superior. Likewise, the ability to meet success and fame without losing your head stamps you with something of true greatness. Kipling looked upon both fame and failure as impostors.

We are more lenient with the man who betrays his ideals and deserts his cause in success than we are with the man who gives up cowardly in failure. The triumphal entry of Christ into Jerusalem was as great a temptation as were His forty days in the wilderness. Power and acclaim were His for the asking on Palm Sunday, but He did not permit this temporal intoxication to enter His spirit. He held stedfastly to the way of sacrifice and forgiveness, and continued to preach His gospel of repentance and redemption. He threw away His popularity by His preachments in the synagogues and by driving the money-changers from the temple.

When success comes to the United Nations in this present conflict and our armies march triumphantly through Berlin, Rome, and Tokyo, let us pray that we may be prepared to meet success without betraying the ideas and ideals which we are fighting to preserve and which are proclaimed in the Four Freedoms and the Atlantic Charter. If we will keep our minds fixed firmly on our ultimate objectives, even as Christ did, we shall not be swept off our feet either by temporary discouragements or by the frenzy of victory.

The basic truth behind the resurrection story is that men who walk with God never die. The only real death we can suffer, the only way we can be permanently killed, is by the damning, disintegrating power of sin. Jesus warned us to look out for the scoundrel whose false promises and sugarcoated temptations rob us of immortality.

**And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.** (Matthew 10:28.)

Madame Chiang Kai-shek has been chosen as the 1943 recipient of the annual award made by *The Churchman* "for the promotion of good will and better understanding among all peoples." Previous winners have been President Roosevelt, William Allen White, Eleanor Roosevelt, and Wendell L. Willkie. Mr. Willkie will make the presentation of the award to Madame Chiang at the annual dinner of the Churchman Associates at the Waldorf-Astoria in New York City on June 2. America's distinguished visitor from China was chosen for the honor by a large majority in the vote of 1200 leading Americans.

Rev. James I. Bartholomew of Stafford Springs, Conn., was operated upon at the New England Deaconess Hospital in Boston on Monday of last week. He is getting along satisfactorily at this writing. Dr. Bartholomew entered the ministry in 1881 and has been a member of the New England Southern Conference since 1886.

Rev. Harold Frank Magee, Boston University School of Theology '42, enters the Navy Chaplains School at Williamsburg, Va., this week. Mr. Magee, who has been the assistant minister at the Church of St. Paul and St. Andrew, New York City, since last fall, also received his master of arts degree from Harvard University in the spring of 1942 and will receive the master of sacred theology degree from Union Theological Seminary this spring. His home is in Cleveland, Ohio.

Mrs. John Goss, whose late husband was an influential lay leader in Quarry Street Methodist Church, Fall River, and the New England Southern Conference, died April 15 at the home of her son Milton in South Somerset. Mr. Goss was a trustee of the old East Greenwich Academy, an officer and agent of the Martha's Vineyard Campmeeting Association, and a delegate to three General Conferences. His death occurred in August, 1941. Mrs. Goss is survived by two sons. Funeral services were held from the Ashton Funeral Home in Fall River on Saturday, April 17. Interment was in Oak Grove Cemetery.

Chaplain (Capt.) J. N. Armitstead has a new assignment as transport chaplain. His address is: N. Y. P. E., c/o Port Chaplain, Brooklyn, N. Y.

Rev. F. Howard Callahan, minister of the Church of St. Paul and St. Andrew, New York City, spoke at the Wyoming Conference, April 30, on the subject "Hand of God in History." The session was at Tabernacle Church, Binghamton, N. Y., Rev. Harry A. Relyea, minister. Dr. Callahan will deliver the baccalaureate sermon at Allegheny College, his alma mater, on May 16.

Rev. William F. Frazier of New York City and Old Greenwich, Conn., has been elected treasurer of a group of Congregational Christian organizations whose combined assets total more than $40,00,000. These organizations include the Board of Home Missions, the Annuity Fund for Congregational Ministers, the Corporation for the General Council, Realty Affiliates, the Retirement Fund for Lay Workers, Talladega College, and the American College at Madura, India. During the serious illness of the late treasurer, Rev. William T. Boult, Dr. Frazier served as acting treasurer. A graduate of Oberlin College and Drew Theological Seminary, Dr. Frazier has been a Congregational minister since 1911. He was state superintendent of Congregational churches in Vermont for twelve years and in Connecticut for two years prior to going to New York in 1936 as executive vice-president of the Board of Home Missions.

Rev. Elmer A. Dent of the New York East Conference was ordained deacon at the session of that Conference fifty years ago this spring. Dr. Dent, now retired from active service in the ministry, spends his winters in Belleview, Marion County, Fla.

From North Carolina comes word of the sudden death of Rev. Walter H. Pavy, a former member of the Maine Conference, on April 16, as the result of a heart attack suffered while he was bicycling to a school to hold morning chapel services. Mr. Pavy was born in Bradford, England, June 13, 1882, and was licensed to preach in 1899, at the age of seventeen. After serving pastoral charges in England and Canada, he came to the United States and joined the Maine Conference in 1927. His appointments in that Conference were as follows: Conway Center, N. H., Fryeburg United Parish, Berlin, and Danforth. In 1939 he was transferred to the (former) Blue Ridge-Atlantic Conference. At the time of his death he was a member of the North Carolina Conference, serving the Town Creek charge on the Wilmington District. Funeral services, held from Zion Methodist Church, Town Creek, April 17, were followed by interment April 19 in Berlin, N. H., beside his wife, who died in June, 1935. He is survived by a sister and brother in England.

Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church in New York City, recently delivered a series of five lectures to the Young Men's Christian Associations of Manhattan on the general theme "Building Spiritual Morale." These addresses were given on five successive Wednesdays before the secretaries, executives, and residents of the "Y." All were delivered in the chapel of the Grand Central Branch.

Dr. F. O. Hunt of the Methodist Department of Finance and Debt Raising, located at Philadelphia, Pa., was announced to preach Sunday morning at Trinity Methodist Church, Springfield, of which Rev. H. Hughes Wagner is pastor. Dr. Hunt is to be in Springfield for three weeks as adviser in the approaching Crusade to free Trinity from debt.

Rev. Philip S. Watters, pastor of Memorial Methodist Church, White Plains, N. Y., since 1931, has been elected president of Drew Seminary for Young Women, Carmel, N. Y., succeeding the late Dr. Herbert E. Wright. Mr. Watters was born in Dobbs Ferry, N. Y., in 1890, the son of Rev. Philip M. Watters, who afterward became president of Gammon Theological Seminary. The younger Watters is a graduate of Princeton and of Drew Theological Seminary, and has a master's degree in education from New York University. Deeply interested in hymnody and liturgy, he has twice been president ar is now corresponding secretary of the Hym Society of America, and has been secretary the Committee on Worship of the Feder Council of Churches since its formation. H also was secretary and, later, chairman the Commission on Worship and Music the Methodist Episcopal Church. Mr Watters, the former Grace Catharine Brig of Rochester, N. Y., a graduate of Smit College, is the president of the New Yor Conference Woman's Society of Christia Service. There are three children in th family—a married daughter, a son in Unic Theological Seminary, and a younger daug ter in Wells College. The well-known mi sionary physician, Dr. Hyla S. Watters, f years a surgeon in the Wuhu General Ho pital in China, is a sister of Mr. Watters. Sh is now interned in Shanghai.

Dr. E. Stanley Jones will have as h theme "The Christ of the American Roa when he delivers the first of an annual seri of Lizzie H. Glide Lectures, under the au pices of Asbury Theological Seminary, Wilmore, Ky., May 9-12. The lectures ha been established by the Glide Foundation honor of Mrs. Glide.

The name of Rev. Salem D. Town whose death last week at his home in Sor erville was announced in the Boston pape will be familiar to some of the older mem bers of the New England Conference f whom he used to do printing. He had liv to be eighty-six years old, and to be the olde alumnus of Bangor Theological Seminary.

Evan W. Thomas, who died recently in S Petersburg, Fla., was for many years a pro inent layman of Central Methodist Churc Brockton. His late father, Rev. Jam Sewall Thomas, spent sixty-three years in t Methodist ministry, mainly as a member the New England Southern Conference. T son was formerly a trustee of Wilbraha Academy and president of the Brockt Young Men's Christian Association. Su viving him are a widow, a daughter, fo sisters, and a brother, Rev. T. Snowd Thomas of Saratoga Springs, N. Y.

Lieut. Bernice M. Wilbur, the Army nur who attended Lieut. Gen. Lesley J. McN when he was wounded recently on a tour the Tunisian front, was graduated from New England Deaconess Hospital Sch of Nursing in 1933 and was president of h class. Her home was in Brockton. Lieute ant Wilbur was one of the first nur accepted and sent overseas for the Harva Red Cross unit in Britain. She was la transferred to the Army, and is now ch nurse of the Headquarters Base Hospital Tunisia.

Professor Cornelius Krusé, chairman Wesleyan University's department of phil ophy, will leave next month on an extend trip as the first cultural envoy ever to sent to Latin America on behalf of American Philosophical Association.

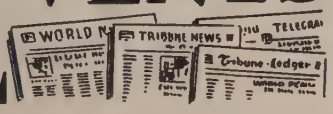
Beatrice (Mrs. Sidney) Webb, who h collaborated with her husband in the auth ship of a number of significant works in field of economics and sociology, died at home in England on Friday of last week the age of eighty-five. The daughter of wealthy aristocratic family, she became champion of the downtrodden. Her husba was made the first Baron Passfield in 19

He accepted a peerage in order to strengthen the Labor Party in the House of Lords. Mrs. Webb, however, never used her title. The latest book by the Webbs was "The Truth About Soviet Russia," published last fall and prefaced by an essay on the authors from the pen of Bernard Shaw.

Rev. and Mrs. G. Albert Higgins of Greenfield were pleasantly surprised at the close of the morning service last Sunday by an impromptu reception in recognition of Mr. Higgins's twenty-five years in the ministry. His first sermon was preached April 28, 1918, at Hanover. At Sunday's reception little Judith Lee Freeman presented a bouquet of twenty-five red roses to Mrs. Higgins. Halley G. Seller, chairman of the Pastoral Relations Committee, was in charge.

Word of the death of Rev. Joseph Cooper, a retired member of the New England Southern Conference, which occurred Sunday night, was received by the HERALD just as the last forms were being closed for the press. His home was at 518 Broadway, Newport, R. I. Funeral services will be held in St. Paul's Methodist Church, Newport, on Thursday afternoon at two o'clock.

# EVENTS




A bequest of $10,000 to the New England Deaconess Hospital and one of $5000 to the Cotuit Federated Church are contained in the will of Mrs. Agnes A. Riley of Newton, widow of Charles E. Riley, wealthy textile manufacturer, which was recently filed for probate. Mrs. Riley died March 20. Her will disposes of an estate of about $2,000,000.

Hamline University, St. Paul, Minn., will hold its eighty-fifth annual Commencement the afternoon and evening of Sunday, May 23, according to announcement by Dr. Charles Nelson Pace, president. The Commencement address will be delivered by Dr. Roy L. Smith of Chicago, Ill., editor of *The Christian Advocate,* on "Democratic Youth and the World Tomorrow."

The New England and New England Southern Conferences, at their coming annual sessions, will elect delegates to the General Conference and the Northeastern Jurisdictional Conference of 1944.

Commencement exercises at Gammon Theological Seminary Atlanta, Ga., will be held May 23-25, with Bishop Lorenzo H. King of Atlanta, Ga., preaching the baccalaureate sermon on May 23 at 4 p. m. and Dr. William K. Anderson of Nashville, Tenn., educational director of the Commission on Courses of Study of The Methodist Church, delivering the Commencement address on May 25 at 10 a. m.

New residents of Newton receive a folder from the Newton Ministers' Association containing a list of the churches of the city which gives in each case the location of the church, the name of the pastor, and the time of meeting for both the worship services and the church school. On the front page of the folder is a letter of welcome to the city signed by the president of the Ministers' Association, Rev. W. Henry Shillington, pastor of the First Methodist Church of Newton, Newton Upper Falls. This "Invitation from the Churches of Newton" is extended to newcomers in the community by twenty-six Protestant churches and a Jewish synagogue.

*Quarry Quidnunc* is the name given to an eight-page mimeographed publication issued each month by several members of Quarry Street Methodist Church, Fall River, for the young men from that church who have gone into the service, "so they can keep up with events at home." A recent number included news of the church program and people, "The Parson's Piece," names and addresses of the service men, a humorous page, and reviews of a recent book, a recent movie, and a recent popular song. The *Quidnunc* staff consists of Rev. Leroy E. Bauman, publisher; Edna Keetley and Bessie Kelley, coeditors; and Rose De Bonis and Joe D'Adamo, reporters.

Boston University's experiment with an "Intersession" last year having proved successful, the plan will be continued this year with a Summer Session of twelve weeks divided into two sections of six weeks each. The first term will open on May 24, and the second section on July 6, continuing through August 14. By taking advantage of the Intersession and the regular Summer Session, students may complete their college work faster than would have been possible under the normal peace-time calendar.

In the April 13 issue of *The New York Times,* a full page was devoted to reprinting two pamphlets issued by the Joint Division of Education and Cultivation of the Board of Missions and Church Extension of The Methodist Church. One of these was Madame Chiang Kai-shek's "I Confess My Faith," published some months ago, and the other was the just-released "I Bear My Witness," by Generalissimo Chiang Kai-shek. The two statements were headlined by the *Times* as follows: "Chiang and His Wife Laud Christianity—Leaders of China Reveal How Their Faith Has Served as a Source of Strength."

## With Our Writers

*Arthur Hopkinson,* Lynn; minister of First Methodist Church.

*Bishop William Walter Peele,* Richmond, Va.; president of the Council of Bishops of The Methodist Church; resident bishop of the Richmond Area.

*E. D. Kohlstedt,* New York City; executive secretary of the Section of Home Missions, Board of Missions and Church Extension.

*Percy M. Hickcox,* chaplain (lieut. col.) in the United States Army; member of the New England Conference of The Methodist Church.

*Harold B. Truran,* Brewster, N. Y.; Lay Leader of the Brewster Methodist Church.

*Ralph G. Saxe,* Dumont, N. J.; pastor of Calvary Methodist Church.

*A. J. Walton,* New York City; superintendent of the Department of Town and Country Work, Board of Missions and Church Extension.

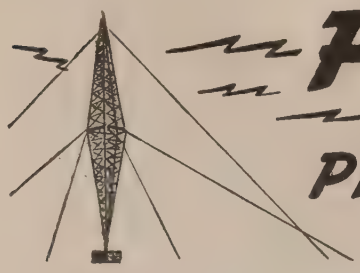
*John L. Knight, Jr.,* Nashville, Tenn.; graduate student at Vanderbilt University on the Lucinda Bidwell Beebe Fellowship of Boston University School of Theology.

The Million Dollar Pension Fund Campaign of the Ohio Conference has produced to date in actual subscriptions nearly $650,000, with approximately another $100,000 now in sight. Of the total amount subscribed, about $250,000 has already been paid in cash. "An excellent spirit exists throughout the Conference among both our ministers and our lay leaders," writes Rev. Lester L. Roush, executive secretary of the campaign. "Our superintendents have done a marvelous piece of work in the inspiration and leadership which they have given to the ministers and laymen in each district."

Every member of every family connected with First Methodist Church, Medford, is being urged to attend the special Mothers' Day service to be held in that church next Sunday evening, with Dr. Hilda L. Ives of Andover Newton Theological School preaching the sermon. The service, which has been arranged by the pastor, Rev. Clarence A. Morrill, also will commemorate the first anniversary of the death of Harry G. Cameron, the first man from First Church to give his life in the service of his country in the present war, for whom a military funeral was held in the church on Mothers' Day just a year ago.

Payments of $3,842,639 in pensions to retired Methodist ministers and to families of deceased pensioners was made in 1942, it was announced at the annual meeting of the Board of Pensions, held in the Hotel Jefferson, St. Louis, Mo., April 27, with Bishop J. Ralph Magee of Des Moines, Iowa, presiding. The Illinois and Missouri corporations of the Board of Pensions and the 113 Annual Conference pension associations made payments to 12,868 persons—men, women, and children—during last year. These pension agencies control invested funds of $29,611,387. To fill two vacancies on the board, which were caused by death, the following new members were elected: Northeastern Jurisdiction, W. M. Scott of Baltimore, Md.; North Central Jurisdiction, Rev. Will T. Jones of Indianapolis, executive secretary of the Preachers' Aid Society of the Indiana Conference. Annual reports of the executive secretaries of the two corporations were presented by Rev. A. Thomas McIlwain of St. Louis and Rev. T. A. Stafford of Chicago. Other officers of the board and the corporations also gave reports. In answer to frequent questions regarding the inclusion of ministers and lay church workers under Federal Social Security benefits, Dr. Stafford expressed the belief in his report that ministers should not be included, but that all benefits should be extended to lay workers, both in local churches and in general agencies of the denomination.

The one hundred fourth annual Commencement program of DePauw University, Greencastle, Ind., will take place on Saturday and Sunday, May 15 and 16. President Clyde E. Wildman will give the baccalaureate address on Sunday morning in Gobin Memorial Methodist Church. At the Commencement exercises, to be held at Blackstock Stadium beginning at 6.15 p. m., the address will be delivered by Hon. Leverett Saltonstall, governor of Massachusetts.



# FLASHES FROM THE PRESS OF THE WORLD

## A True Portent of Hope

[*The Boston Globe,* Boston, Mass., April 24]

Ritual is a poetry of life. Our every year is solemnized with rituals, sacred or secular, and especially the ancient holy day of Easter. In this poetry of Easter, music has several masterpieces and most of them are German. On Palm Sunday the "Passion Music According to St. Matthew" by Bach was broadcast from New York; during this Holy Week, Wagner's "Parsifal" was twice performed at the Metropolitan Opera House, and tomorrow the Boston Symphony Orchestra with the Harvard choirs will perform Beethoven's Ninth Symphony with the verses of Schiller's "Ode to Joy." We are keeping Holy Week in war time with music by German composers. The paradox sounds ironical, but the fact is greatly to our credit.

Men inhabit two worlds. No one needs "Pilgrim's Progress" to remind him that beside the very gate of Heaven is a pathway to the Pit. Germany's poets have created in music and in words an over-earthly world that is ageless, timeless, and indestructible; they wrought and wrote in centuries (even Wagner in the mid-19th) when Germany was not unified politically, and with them, if our ritual poetry of the season is to be completed, must be included those powerful Easter scenes from the First Part of Goethe's "Faust," wrtten at the close of the 18th century in the country-town capital of a German principality the size of Rhode Island—that rustic Athens, Weimar.

The "Prologue in Heaven" which opens the tragedy of "Faust" is a duologue between Mephistopheles and the Lord. It is a majestic conception—this supernatural debate between the Power of Evil and the Power of Good—which Goethe made no secret of having borrowed from the opening chapter in the Book of Job. "I have noticed," jeers the Devil, "this lordly creature of yours called 'man,' and

> Life somewhat better might content him,
> But for the gleam of heavenly light which
> Thou hast lent him:
> He calls it Reason—thence his power's increased,
> To be far beastlier than any beast."

Can those who begot these great poets and composers be the same people who now commit mayhem upon Europe? The same people, perhaps, but not the same persons. At the turn of the 19th century into the 20th, Germany's position was supreme in the worlds of learning, science, and many of the arts. The choice lay before the Germans which, in essence, lies before everybody always: whether to live and create in these worlds of the spirit which unite all mankind, or to demand material domination by force and fraud, by territorial aggrandizement and scientific lethal weapons, guided by heavy industry and high finance. And not to the Germans alone; for a similar choice faced, and faces, every big industrial nation on earth, and every human being whose faculties mature to the point of understanding the two worlds in which we can live: the world of property-power, or the world of indestructible spirit and creation.

Does the Devil seem to have the better of the argument? Read on to the end of that Prologue. The Lord makes two replies. One is,

> "Man errs so long as he lives and strives."

The other is,

> "A righteous man, however dim his strivings are,
> Is still forever of the one true way aware."

Our world, as are those opening scenes in "Faust," is at Easter Eve, between Crucifixion and Resurrection, between Golgotha and the dawn of Easter. But one of the true portents of hope in our skies is that we still cherish these majestic poems of Easter by good Germans—these intimations of immortality, these indestructible worlds which exist above the fratricide of nations and beyond the death of the body.

## Compromise With One's Better Self

[*North Carolina Christian Advocate,* Greensboro, N. C.]

A young man left college more than a decade ago. He stood first among his fellows in all that was highest and best in classroom, on athletic field, and in campus activities. His first years in the law gave promise of finest success as he enthusiastically and joyfully went about his work. Success in its every appearance still attends his efforts, but for some cause he is not just as of old. His enthusiasm for the highest and best in church and community has waned; the joyful zest in living has fled; his spirit of crusading for the best is no more.

An anxious friend and admirer confided to a mutual friend the fear that he has compromised with his better self; he has failed to act up to the highest; he has hesitated.

Here is the soul's tragedy. The man who hesitates in such an hour is damned. The decline sets in. Too often it results in a general breakdown. The dry rot begins within.

The man who reaches this stage is apt to turn against many of the best things for which he stood. The purity and perpetuity of family life with him becomes a question. The church is the object of his criticisms and doubts. Struggles for civic righteousness and social betterment are useless. He has lost out within; the day of final reckoning is ahead.

If men could only detect the first note in the coming tragedy in the hour of hesitation when truth and right and purity are at stake, many a soul would be saved from the decline that ultimately reaches a hell. He that doubts is damned because he hesitates when he should act, even though he should die facing fearful odds. Of all tragedies, the decline of a soul is the worst.

## Power of a Minority

[*Religious Telescope,* Dayton, Ohio]

The person who desires to enlarge his ov mental horizon will be tolerant toward the who differ with him. In discussing a m ter with one who agrees with us, our co versation moves on smoothly and nothing particular comes out of it. It is apt to be case of mutual compliments and mutual co firmations. Nothing is added to either pa ticipant's store of knowledge. But where the is a conflict of opinions, the clash of min will produce definite results. Each will sharpened and enlarged, even though bo are of "the same opinion still." That giv value to minority groups in any counti The government that is wise will not sh out dissenting minorities from public affai To do so is to encourage static, which mea decline in national awareness, retrogressi and decay. The policy of suppressing min ities, or getting rid of those who are not accord with present policies, means eventu suicide to the government that observes It damages, not only the party in power, b the nation as a whole. The principle appl to the individual, as well. If you are imp tient with your critic, if you close the door your mind against him, you are prepari the way for your own downfall. "Iron shar eneth iron," says the proverb, "so a m sharpeneth the countenance of his frienc The critic, whether friendly or unfriend in the end will prove to be your best frien

## Toward Equal Opportunity

[*The New York Times,* New York City]

Part of the home front in the United Sta is the campaign against unfair discrimi tion among our citizens. We do make pr ress. In Washington, Commissioner Herb Emmerich of the Federal Public Housi Agency announces that Negro tenants w occupy about 12 per cent of the public ho ing units currently in use or planne Negroes have nearly 46,000 of the 132,0 homes built under the peace-time housi program, now suspended. They will ha about 42,000 of the 612,000 homes bu under the War Housing Program. Th themselves have helped build these hom About 12 per cent of the construction wa went to them—and 12 per cent is about t proportion of Negroes in the total popu tion.

In this state the State Labor Departme held its first public hearing in this city t week on charges of racial or religious d crimination. The fact that such hearir are being held and that action can be tak against employers or employment agenc if discrimination is shown is significa Prejudice can be rooted out only by edu tion, along with other qualities bred by ig rance, but we can at least make sure that shall not have its way in any phase of l that touches a public interest. Equality opportunity applies to every one.

# BOOKS

## Bridge Across the Sea

*iving Democracy.* By Lynn Harold Hough. Fleming H. Revell Company: New York. Price, $1.50.

"Living Democracy," the latest book by ean Lynn Harold Hough of Drew Theolog-al Seminary is not the longest he has ever ritten. But it is undoubtedly the reflec-on of one of his most useful ministries. For the summer of 1942 this well-known eacher spent eighty days in the British les, speaking from historic pulpits, in my camps, before luncheon clubs, in public eetings, and contributing articles to numer-s English and American periodicals. In this ministry he served as interpreter, eking to explain the American mind to ople in that island fortress, and the British ind to the American public. No fitter nbassador of understanding could have been und. And now the substance of what he d to say has been compressed within the nits of a convenient book.

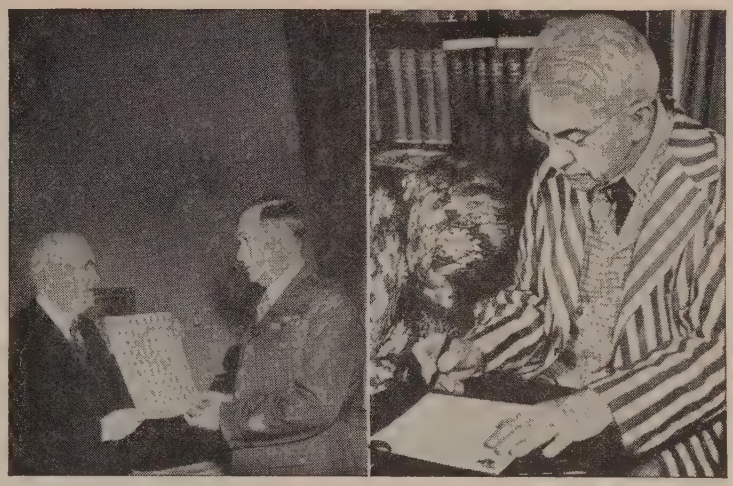
"Eighty Days in England," the theme of e first chapter, is a summary of the ason's activities. Then follow the pith d marrow of various addresses and arti-s: "The American Scene," "The American hurches," "Meeting of Friendly Minds," he World Well Won," "This Friendly ngland," "That Green and Pleasant Land," houghts in Wartime England," and "The oblem of Religion in American Education." hree of the sermons delivered during this terval are included: "When Truth Comes Life," "Finding God," and "The Great abilities." The final essay, "Democracy in Alien World," is intended to gather up e major convictions of the whole work.

Dr. Hough is an urbane prophet. He es unflinchingly the grim realities of war, t he does so with that serenity which rings from a critical understanding and an iding faith. Americans will find this book interpretation of themselves as well as of ngland. When the days of mechanized arfare are over, the era of reconstruction ll be upon us. Against that needy period, ean Hough stands as a voice whose inter-etations can be trusted, and his book, "Liv-g Democracy," as a fitting introduction to e voluminous literature that will be pub-hed.

## The Facts Speak

*hat Is the Church Doing?* By Henry P. Van Dusen. Charles Scribner's Sons: New York. Price, cloth, $1; paper (Friendship Press), 60 cents.

The title of this study is identical with a estion frequently on the lips of people day. The obvious answer, according to r. Henry P. Van Dusen, professor of sys-matic theology in Union Theological Sem-ary, New York, is to be found only in the ork of "the whole Church of Christ roughout the whole world." With graphic rity and specific detail, he describes the ogress and service of non-Roman Chris-nity under three headings: the churches nder Nazi domination; the churches in the younger mission fields; and the growing movement toward world unity. Each of these sections contains a wealth of information new to most readers, an unguessed witness to the essential unity, if not union, of Protestantism. The concluding pages contain a chapter on "The Outlook for Church Union," a discussion of the church union proposed for South India, and a list of the churches included to date in the World Council.



**"Stand by the Bible"**

A design with the slogan "Stand by the Bible—the Christian, the American Way" was chosen for the stamp to be used in the American Bible Society's fifth annual seal campaign, which is now under way. The design illustrates the open Bible surrounded by the national colors, and with an honor guard of a soldier, sailor, and marine. The picture at the left above shows Dr. W. L. Darby, Washington secretary of the American Bible Society, presenting Maj. Gen. Edwin M. Watson, President Roosevelt's aide, with a sheet of "Stand by the Bible" seals. In the picture at the right is seen Professor Emeritus William Lyon Phelps of Yale, a vice-president of the Bible Society, giving his endorsement to the "Stand by the Bible" seal campaign.

## Poems with Spiritual Meaning

*The Healing of the Waters.* Poems by Amos N. Wilder. Harper & Brothers: New York. Price, $1.75.

Borden P. Bowne once said that philosophy was not everybody's business, and the same might be said about poetry, especially modern poetry. Many people with good intentions shy away from it because they think it difficult reading; but if properly approached, with affectionate curiosity, and read aloud, it may become a very rewarding experience. It requires both thought and feeling since poetry is an art, not a science. This book of poems by Mr. Wilder is such a volume. His poems are the product of a deep emotional life and a rich mind, and his inspiration is drawn from the inexhaustible well of Christian belief in the nature of God and man. Mr. Wilder is one of a family of well-known American writers and is at present professor of New Testament interpretation at Andover Newton. The thirty-five poems cover eighty-nine pages, beautifully printed and bound.

## A Study of the Beatitudes

*Seeing the Multitudes.* By Frederick Keller Stamm. Harper & Brothers: New York. Price, $1.50.

Dr. Stamm is one of the best-known radio preachers in America, and many of his hearers will be drawn to read his sermons. A series of sermons usually appeals to preachers. Here is a series on the Beatitudes of Jesus. The author writes freely, forcefully, and persuasively. Personal experiences and illustrations abound. There is deep spiritual insight. Problems of the day are faced with candor, and solutions in the light of the gospel are fearlessly advanced. He says, "Our human nature has its sorrowful features and there are many indulgence-seekers and shirkers and cowards," but after reading his arguments one can no longer skulk and cringe. And here is a sample that preachers will take to heart: "The amazing thing is that the church does not rise above the kind of world it confronts and preach the gospel given it from the foundation of the world. The question is not what the world wants, but what it needs. Our task is not to play up to our people's prejudices, but to preach a gospel which overtops prejudices and seeks to inject a new spirit." Dr. Stamm holds that the Beatitudes are recipes for man's peace and wealth. His heart is troubled with the present course of the church, and he challenges his fellow churchmen to face the crisis with him.

## Guidebook for Living

*Discovery.* By Robert M. Bartlett. Association Press, 347 Madison Avenue, New York. Price, $1.50.

"Under the strain of our difficult times, we still have to live." So writes the author of "Discovery" in his foreword. The book itself is intended as a guide in finding courage, faith, and a philosophy with which to face the uncertain tomorrow. It is a unique volume in that the writings of one hundred and twenty major figures in our contemporary world have been examined with an eye to their outstanding contribution to personal morale. Among these characters are such men as Alexis Carrel, H. G. Wells, Stuart

Chase, Eduard Benes, Fritz Kreisler, James Flagg, William Knudsen, and Gandhi. The views of these and other authorities are set forth in seven chapters as follows: "Facing Tomorrow's World," "Building a Complete Self," "Satisfaction in My Job," "Understanding My Neighbor," "Getting Help from the World about Me," "The Art of Self-Mastery," and "Finding a Faith to Live By." No one can peruse these pages thoughtfully without pushing back the horizons of his mind and spirit.

### "Resurrection Power"

*The Continuing Easter.* By Winifred Kirkland. Charles Scribner's Sons: New York. Price, $1.

The theme of this little book is that Easter, not Christmas, is the birthday of the Christian faith, and that its message is the one life-giving word for which our beleaguered and downcast age waits. In exactly what ways we may appropriate this "resurrection power" is made clear, Miss Kirkland believes, by the experiences of the first-century witnesses of Jesus' triumph—Mary of Magdala, the young men of the Emmaus road, Thomas, Peter, and Paul. To these she draws our attention in detail. Written in the author's customary gracious and effective style, "The Continuing Easter" forms a very appropriate post-Lenten study.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BISHOP LEONARD CONFERRING WITH CHAPLAIN CHIEFS JUST BEFORE GOING OVERSEAS

Left to right—Chief of Chaplains, United States Navy, Captain Robert D. Workman; Bishop Leonard; Chief of Chaplains, United States Army, Brigadier General William H. Arnold

## Bishop Leonard in England

Bishop Adna Wright Leonard of Washington, D. C., has been in England on the first stop-over of his spiritual mission to Protestant chaplains and service men. Representing not only the General Commission on Army and Navy Chaplains, of which he is chairman, but the several interdenominational agencies that cooperate in the Service Men's Christian League, the bishop is an official link between virtually all Protestant churches in America and their members abroad in the armed forces.

Upon his arrival, Bishop Leonard was met by Chaplain J. L. Blakeney, a Baptist, senior United States Army chaplain in the European theater of operations. For his stay in the United Kingdom, he was assigned Chaplain Robert H. Humphrey as an aide. Chaplain Humphrey is a Methodist, a member of the Virginia Conference. Bishop Leonard is being accompanied on the entire mission by Chaplain Frank L. Miller, Colonel, U. S. A., from the office of the Chief of Chaplains. He is a Presbyterian.

Bishop Leonard, speaking to press correspondents in London after his visits to United States troop installations in several areas, stated that the nearer he has approached the war fronts the more apparent has become the need for more chaplains. He also quoted the chaplains with whom he had conferred as expressing the desire for more and better Christian literature.

"More men are attending chapels and churches at home than ever before in Army history," the bishop told the London press conference. He added that the impression thus far gained from his visits to troops in England supported his belief that there is a general upsurge of spiritual interest in all the armed forces. The bishop reported to the press that there are now 4200 Protestant chaplains in the service. By next year he prophesied that the number on duty with the Army and Navy of all faiths would be between 9000 and 10,000.

At the time of his press conference, Bishop Leonard was beginning a round of visits to British and American officials. He had just called on Anthony J. Drexel Biddle, U. S. Envoy to Exiled Governments in London.

During his visits in British hospitals to which American soldiers wounded in Tunisia had been brought, the bishop spoke in the wards and took messages from many for delivery to home folks. In talking with the men, the bishop told them of "home front organizations, which began in New England and have already spread to 800 communities. They are composed, he said, of representatives of all faiths, fraternal, business, labor, and professional leaders, and are dedicated to the task of so preparing their respective localities for returning soldiers that the disillusionment and bitterness that awaited veterans after the last war will be avoided this time.

On his first Sunday in London, Bishop Leonard worshiped at Wesley's Chapel in the morning, listened to speakers in Hyde Park in the afternoon, and attended Methodist Central Hall near Westminster Abbey in the evening. The latest word reported the bishop as the guest of honor at a reception by the United States Embassy staff.

After spending a fortnight or more in England, Bishop Leonard will visit Northern Ireland, North Africa, India, and China, and return to the United States by way of South America.

——The program of education in the Christian churches of our nation has at this time a tremendously increased responsibility for teaching temperance. This must be a positive temperance which recognizes, as its foundation, man's responsibility to God himself, on the one hand, and on the other hand, the availability of the help of God to meet the difficulties of life.—*International Journal of Religious Education.*

## Augusta District Letter

★

IERBERT F. ALDRICH, Superintendent

The great Easter services are held, and ow preparations are being made for the oming Annual Conference. Since this eport is being written the day after Easter, is too early to give any accurate figures egarding the ingathering of yesterday. A w cards in the mail indicate that the membership will be substantially augmented. In ict, the gains exceeded the losses even efore these additions were made.

There has been a sustained evangelistic iovement in some churches since World-Vide Communion Sunday. Either during ie Week of Dedication or during the Lenten eason, at least a score of churches had special ervices. Another large group held Holy Veek services, some of them in cooperation ith other churches in the community.

Quarterly conferences have revealed that ractically every church is in a better financial position than usual. A much larger umber of churches had paid the ministerial aims in full and also had raised more enevolence money. The following churches ave paid the full askings for General and nnual Conference benevolences, and one two of these have exceeded the asking: ugusta; Bath, Wesley; West Bath; Gardier; Palmyra; Rockland; South Dresden; outh Thomaston; Waterville.

The churches are also recognizing that the astor is a victim of the inflation period ong with the laymen, and many churches ave heroically faced the situation. Advances from $100 to $300 have been voted in ese churches: Bath, Wesley; West Bath; elfast; Boothbay Harbor; Brunswick; Readeld; Livermore Falls; Monmouth; Newort; Skowhegan; Strong; Unity; Waterlle; Winthrop. Several other churches ve made smaller increases.

The District Woman's Society of Christian rvice has had a good year. The local cieties report nearly $200 more sent to the onference W. S. C. S. treasurer than last ar, and the amount raised for local church tivities exceeds that of a year ago by about 000. Since the last report, two new socies have been organized, at Camden and ity.

The educational enterprise of the church oves on. The new approach to the eduional work through a district secretary s not yet had a sufficient trial to demonate whether it is a plan that will prove better than the old plan of asking a busy pastor to assume the responsibility for the whole Conference. Rev. Leo F. Ross, pastor at Randolph, has undertaken the office in the Augusta District. Being without much experience in the work to be done, he has been laying some foundation for future achievement in becoming familiar with the materials available in abundance from the general board. Much excellent material is at hand to help the pastors and leaders in planning and executing the work of the church.

Not many changes are anticipated on the district this year. There is a tendency to hold steady, since pastor and people have become familiar with each other's problems in an upset world.

Some property achievements have been recorded on the district. At Bath, Wesley, the church building has been put in first-class repair and a fence built around the entire lot, the people spending $1700. A new furnace and organ-blower have been installed in the Brunswick church at a cost of more than $500. The vestry at Corinna has been transformed with new ceiling, sides, and paint, and other improvements made, at a total cost of $300. The pastor, Rev. H. D. Wright, proved to be a good carpenter. At Dexter, the property has been put in good condition, although some repairs are still needed. A new organ-blower was installed during the year and the money raised at one gathering. Dresden Mills, finding it impossible to provide proper heating for the large auditorium, laid a new floor in the vestry and redecorated the room, thus making it a comfortable place for winter services. At East Boothbay, parsonage, barn, and garage received two coats of paint and some needed repairs. At Livermore Falls, one side of the parsonage was shingled and two pianos were purchased for the church, with a total expenditure of $500. At Monmouth, all church property received a coat of paint, and minor repairs were made, at a total cost of $400. Bathroom equipment was installed at New Sharon, the pastor, Rev. F. M. Staples, being the plumber, and a new roof was laid on one side of the barn. The vestry at North Anson gleams in a coat of paint, and some repairs have been made to the parsonage. More than $1000 has been spent at Oakland, the church rejoicing in a fine auditorium, with a new heating plant, and vestry renovations. Here, much was accomplished by volunteer labor. At Union, the parsonage has been shingled and the church has received some repairs totaling $350. Winthrop spent nearly $200 on its property.

Notable progress has been made toward liquidating the encumbrance upon church property at Augusta, which expects to be free from debt in another year, and at Newport, which has nearly cleared itself of all debt. Waterville has paid nearly half of its outstanding indebtedness on property purchased next to the church.

The churches continue to manifest regard for the men and women in the service. Through the pastor, or a Service Committee, or some other organization, nearly all the churches are giving much attention to these young people who have been uprooted from their normal lives, and sent to the ends of the earth. The church at Corinna has sent a copy of "Strength for Service" to every boy from that town—seventy-two of them in all. Service flags and scrolls have been dedicated by the score, and careful attention is given to the addition of names as the young men are called to service.

Each district in the church was asked, some time ago, to provide a chaplain's communion set for use in the armed services. Each set costs $55. To date the district has furnished the money for the purchase of four sets, and two churches, Beacon Street, Bath, and Wesley, have each agreed to secure the price of a set.

The writer is completing his second year as the leader of the Augusta District and

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wishes to pay tribute to the unfailing courtesy and rich fellowship he has had. He thanks the Father of us all for the kindly expressions voiced to him, and for the friendship of the people as well as the pastors.

## One in a Million Me

(Continued from page 410)

us. At Basic we shall be back under much more rigid Army discipline again. "Open posts" and other privileges enjoyed here will be sharply curtailed. True, it will be more interesting to fly the heavier and more powerful basic trainers. This is something to look forward to.

There is no question that these vivid nine weeks here at Hicks will be stamped in our memories forever. Learning to fly is a tremendously important stage in anyone's life. The constant emotional tension and pressure we've been under probably has changed many cadets a lot more than they realize. I've noticed that a certain boyishness some cadets showed two months ago is now gone. I don't know of any particular change in me, but I'll wager that many parents will be greatly surprised and impressed when they see their sons after the full eight months' training.

I know there is a lot I'll miss about Hicks. My instructor's patience and confidence in me was a tremendous factor in what flying ability I've acquired. I'll always owe a lot to him. These unsung instructors deserve much more praise and credit than they get. It taxes their full powers and abilities to turn nervous and jittery novices into smooth, coordinated cadets. This is their job, and they do it.

Other memorable features about Hicks were the good food, the free week-ends, and our tactical officers (those who controlled our activity off the flight line). We were most fortunate in getting officers who were more concerned with our welfare than about showing their authority. As a result, we really gave them full and complete cooperation.

Well, it's time for me to get ready for open post. We have two and a half days off now until Saturday, when we're due to leave for Basic.

Love,

LEN.

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**1943**

Of the 389 courses to be offered in the Summer Term this year, the following offerings in Theological Studies will be of special interest to theological students, pastors, and workers in the church school:

**Intersession—May 24 to July 3**

*Studies in the Fourth Gospel* — *The History of the Apostolic Age*

*Research or Directed Study in Church History, New Testament, and Religious Education*

Ralph W. Decker, S. T. B., Ph. D.
Instructor in New Testament and Religious Education,
Boston University School of Theology

**Summer Session—July 6 to August 14**

*Psychology of Religious Experience* — *Introduction to Religious Art*

Paul E. Johnson, S. T. B., Ph. D., D. D.
Professor of Psychology and History of Religion,
Boston University School of Theology

Walter L. Nathan, Ph. D.
Assistant Professor of Fine Arts,
Boston University College of Liberal Arts

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## A Loyal Layman

The Danielson (Conn.) Methodist Church sustained another irreparable loss with the death of Luther Pilling on April 13. He collapsed in the church service two days before, and slipped away easily in the Day-Kimball Hospital.

One of twelve children of Reuben and Ann (Worthington) Pilling, Luther Pilling came to Danielson as a small boy, and at the age of eleven entered the textile business. He never stopped working, and working for him meant buying and selling. A master salesman, he referred to himself during the closing years of his life as a mere "pedler."

Luther Pilling was made of pioneer stuff, and played a part in the winning of the West. During the 80's he engaged in the lumber, wheat, and banking businesses in South Dakota and Minnesota. He served as doctor, preacher, and all-around community counselor on the frontier. He returned to Danielson about the turn of the century and had been in business there ever since.

The church was always of first importance to Luther Pilling. He looked upon its support as "part of the program of life." The day of his funeral was the fifty-eighth anniversary of his reception as a member of the Danielson Methodist Church—April 16, 1885—by Rev. J. H. James. Very deaf during the last years of his life, he refused to be deprived of the fellowship of worship even though he could not hear what was said. His church interest went far beyond the Danielson parish. He was a constant attendant at the meetings of the Boston Methodist Social Union for years. His last "outing" on th Thursday before he died took him to th chapel of Boston University School Theology, where he heard his idol, Bisho Edwin H. Hughes, and bade him an affe tionate farewell.

The funeral was held in the Pilling hon on North Main Street, and scores of peop came from out of town to pay their la tribute to "Luther." They had come ju a little more than a year before for the fi neral of his brilliant sister, Emma F. Pillin The lifelong relationship between broth and sister had been one of an almost wo shiping affection.

One of the most beautiful and useful add tions to the new Danielson parsonage is th stone fireplace that was the gift of Luth Pilling. Above the fireplace this inscriptio has been placed: "The glow and warmth the fire are fitting symbols of his generosi and loyalty to the Methodist Church." was a loyalty and generosity that never w vered. The Danielson church, and the worl service of the denomination, will miss Luth Pilling sadly.

## BOOKS JUST RECEIVED

★

*Guideposts for Youth.* Searching for Rig Living. By Lawrence H. Wharton. Edite by DeWitt Reddick. John Knox Press: Ric mond, Virginia. Price, $1.

*What is Religion Doing to our Co sciences?* By George A. Coe. Charles Scri ner's Sons: New York. Price, $1.50.

*General Sam Houston and Other Poem* By Chauncey R. Piety. Banner Press, Pu lishers: Emory University, Georgia. Pric $1.25.

*If They Don't Come Back.* Some Though on Immortality. By Rev. H. Adye Prichar M. A. (Oxon.), D. D. The Macmill Company: New York. Price, $1.25.

*Religious Liberty in Latin America.* Doc ments Relating to Recent Roman Cathol Campaigns Opposing Protestant Missions Latin America. Committee on Cooperatio

Latin America, 156 Fifth Avenue, New k, N. Y. Price, 10 cents.

*n Defense of God.* A Few Ways He Has n Misrepresented. By John Livingston vis. Published by the author, 16 Com- rcial Building, Savannah, Georgia. Price, 50.

*amps in the Darkness.* By Roy Lawson ves. With an introduction by Bishop vin Holt Hughes. Abingdon-Cokesbury ss: New York, Nashville. Price, $1.

*Another Year's Talks to Children.* By gar Primrose Dickie. Fleming H. Revell mpany: New York. Price, $1.50.

*f We Hate, We Shall Fail! Will 1943 ng Us Peace?* By John Haynes Holmes. e Community Church: New York City. ce, 10 cents each.

*Keep the Home Fires Burning!* By Tracy Mygatt. Committee to Oppose Con- ption of Women, 2929 Broadway, New rk City. Price, 15 cents for 100: single pies free.

*Why India?* By Reginald Reynolds. War sisters League, 2 Stone Street, New York, Y.

*The Way to Freedom.* By Evan W. omas, M. D. War Resisters League, Stone Street, New York, N. Y. Price, cents.

*Democratic Issues in Food Production.* By zabeth Herring. Council for Social Ac- n of the Congregational Christian urches, 289 Fourth Avenue, New York y. Price, 15 cents.

*Christianity and Civilisation.* By H. G. ood, Professor of Theology in the Univer- of Birmingham. The Macmillan Com- ny: New York. Price, $1.25.

*A Lost Passion.* By Edgar Blake, a Bishop The Methodist Church. Abingdon- kesbury Press: New York, Nashville. ce, $1.

## Church Register

### Herald Calendar

ew York Conference, Newburgh, Bishop F. J. McConnell, May 6

ew York East Conference, Hanson Place-Central Church, Brooklyn, Bishop F. J. McConnell, May 11

ninsula Conference, McCabe Church, Wilmington, Del., Bishop R. J. Wade, May 12

Washington Conference, Lynchburg, Va., Bishop A. P. Shaw, May 12

Northern New York Conference, Little Falls, Bishop C. W. Flint, May 13

New England Conference, Wesley Church, Worcester, Bishop G. Bromley Oxnam, May 19

Norwegian Danish Conference, Chicago, Ill., Bishop E. L. Waldorf, May 25

North Dakota Conference, Minot, Bishop R. S. Cushman, May 26

North Indiana Conference, High Street Church, Muncie, Bishop Titus Lowe, May 26

Rural Life Sunday, May 30

Ohio Conference, King Avenue Church, Columbus, Bishop H. L. Smith, June 1

Baltimore Conference, Mount Vernon Place Church, Baltimore June 2

Idaho Conference, Buhl, Bishop B. R. Baxter, June 2

Minnesota Conference, Fairmont, Bishop R. S. Cushman, June 2

New England Southern Conference, Mathewson Street Church, Providence, R. I., Bishop G. Bromley Oxnam, June 2

Lisle Fellowship, Lisle, N. Y., June 2-July 14

Central New York Conference, Auburn, Bishop E. G. Richardson, June 3

Genesee Conference, Rochester, N. Y., Bishop C. W. Flint, June 3

Methodist Student Day, June 13

Lisle Fellowship, Pacific Palisades, Cal., June 14-July 28

Northfield Missionary Conference, July 7-15

Interdenominational Missionary Conference, Silver Bay, N. Y., July 13-20

Lisle Fellowship, Lookout Mountain, Col., July 16-August 27

Northfield Religious Education Conference, July 21-30

**TAKE Sun-Glow TABLETS**

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These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D—with Copralated Iron. They are an effective tonic.

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# Something Worth Looking Into

¶ You cannot lose,

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Webster H. Powell, Exec. Sec.
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## Bits of Fun

Those of us who are weary and wary of the multiplication of organizations will appreciate the tale of the soldier, slightly ill, who entered the camp hospital. Confronted by two doors labeled "Commissioned Officers" and "Others," he entered the latter, which led into a room with two doors, with the inscriptions "Non-Commissioned Officers" and "Privates." Being a private, he entered the latter. In this room were two doors, "Serious Illness," "Minor Cases." Since the latter was appropriate, he took that door and found himself outside the building! He met a friend there who asked him how he had been treated in the hospital. "I didn't get much treatment," he replied, "but they certainly have a whale of an organization."—"Gargoyles" in *The Churchman.*

It was the usual rush and hustle of washing and shaving in camp in the early, still dark hours. One recruit turned to his neighbor and remarked: "I say, Bill, have you got a good memory for faces?"

"Yes," replied Bill, from behind his towel.

"Well, see if you can remember your own when you shave it. I've just broken your mirror."—*Tit-Bits.*

A young man ordered two dozen roses to be sent to his fiancée, aged 24, and wrote on the card that was to go with them: "A rose for every year of your precious life."

"Throw in an extra dozen," said the florist; "he's a good customer."

The assistant did as he was told.

So far the marriage hasn't taken place.—*Advance.*

"I hear you've been doing very well at school, Alfred," said the fond grandparent. "What is your best subject—reading, writing, or arithmetic?"

A look of quiet contempt crossed young Alfie's face as he replied:

"Don't be so absurd, Grandpa! I produced the best plan for postwar reconstruction."—*Exchange.*

## Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55 Scranton, Pa.

# FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

## *I. Unrestricted*

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, .....dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

## *II. To Establish a Permanent Fund, Income Unrestricted*

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, .....dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

## *III. Specific Purposes*

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, .....dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University — Current Expenses of any Department

For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

## FORM FOR GIFTS

### BOSTON UNIVERSITY

### GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of .....Dollars ($.....) over a period of .....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

_____ *Subscriber*

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